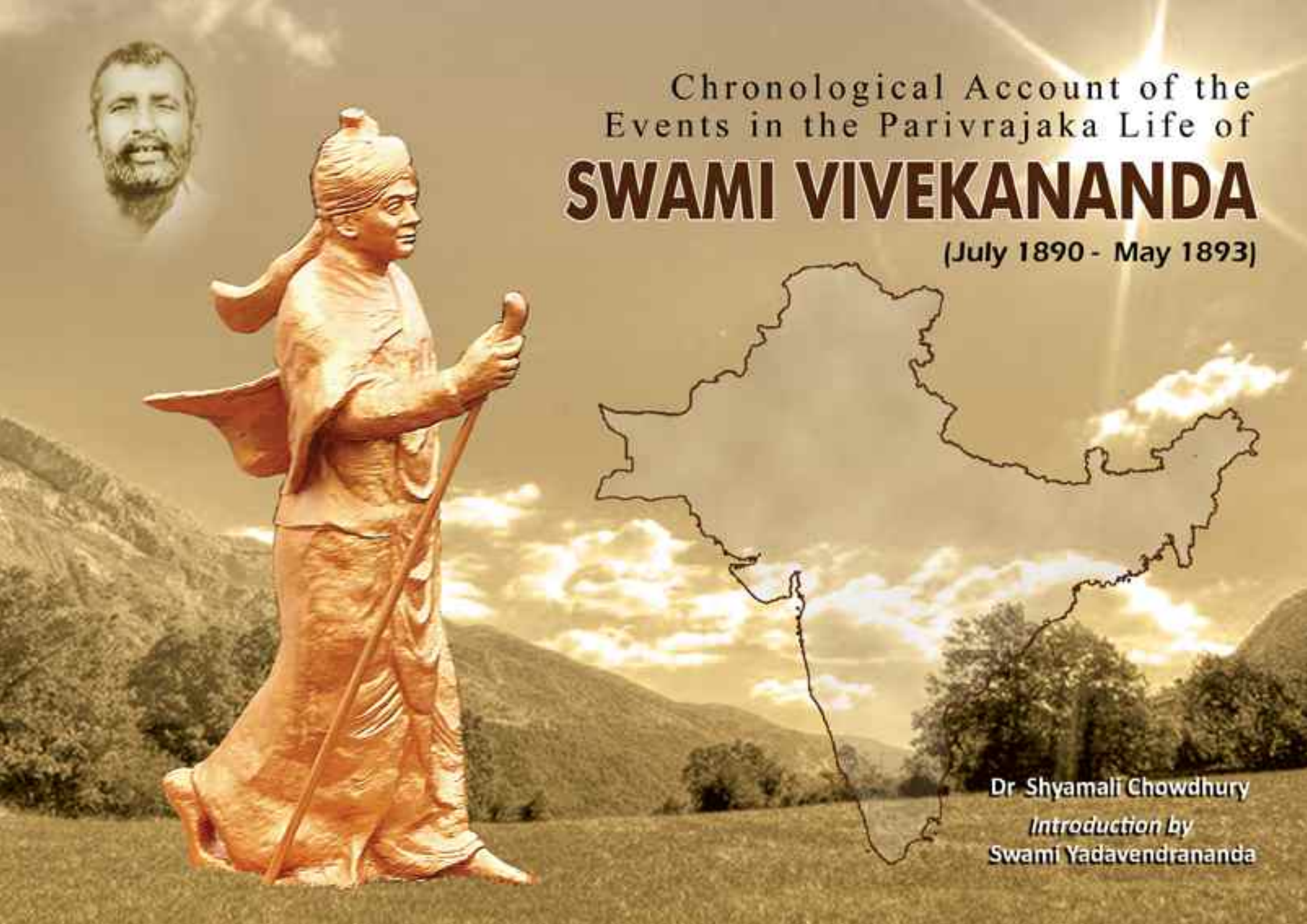

Chronological Account of the
Events in the Parivrajaka Life of

SWAMI VIVEKANANDA

(July 1890 - May 1893)

Dr Shyamali Chowdhury

Introduction by
Swami Yadavendrananda

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Ramakrishna Mission Institute of Culture
Gol Park, Kolkata 700 029

Published by
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Dedication

This research work on Swami Vivekananda is dedicated to my Gurudev Most Revered Srimat Swami Ranganathananda, the thirteenth President of Ramakrishna Math and Ramakrishna Mission. The life, work, soul, and body of Swami Ranganathananda were filled with the sparkling spectrum of Swami Vivekananda. He used to say that his blood contains apart from RBC and WBC, a third type of cell which is VBC that is Vivekananda Blood cell.

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PUBLISHER'S NOTE

The actions of great men and the events occurring in their lives are of immense importance, each having a profound meaning and producing a far-reaching impact on the destiny of the world. Though much has been written about the life of Swami Vivekananda and his place in history as a world-mover, there are still other areas waiting to be explored and interpreted. This book is an attempt to throw light on an obscure part of Swamiji's life— the period of his wanderings in India as a parivrajaka from the period July 1890 to May 1893. Though a fair picture of this period has been published, some unanswered questions and missing links have been highlighted in the present work. Readers will find rare photographs of some distinguished personalities whom Swamiji met.

The present researcher, Dr Shyamali Chowdhury, has with unceasing efforts gone through the presently available works on Swami Vivekananda, and brought out opinions and views of various thinkers on some pertinent questions regarding the days of Swami Vivekananda as an itinerant monk. She has visited many of the places herself. This work is yet another research on Swami Vivekananda. We hope this will go a long way in understanding the Divine Will working in us through this Divine Personage.

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FOREWORD

I am happy to learn that a Chronological Account of the Events of the Parivrajaka Life of Swami Vivekananda is going to be brought out by the Ramakrishna Mission Institute of Culture, Golpark, Kolkata.

Swami Vivekananda is an ever-luminous flame, bright as the sun and yet soothing as the moon, which is bringing knowledge and comfort to millions of human beings all over the world by removing ignorance, both at the secular and sacred levels, and opening up the way to realize the splendour within. Most of us know about his life and works in a broad sense, but the period of his life spent as a wandering monk, a parivrajaka, from July 1890 to May 1893, when he made the historic travel through the length and breadth of India, is still obscure to a great extent, because of the dearth of materials.

More specifically, the events during the period after Meerut from where Swamiji wanted to travel alone as an unknown monk needs to be ascertained. After staying happily with the other brother-disciples for a few weeks, one day he suddenly declared that the mission of his life had been revealed to him and that he was determined to move about without any companion, save Sri Ramakrishna, his Master, without whose specific directive he never took a step forward as Swamiji himself time and again emphasized. Henceforth, Swamiji never tried to attain Nirvikalpa-Samadhi during his wandering life, though he had sincerely longed for that experience for many years. It was a period when he devoted himself to feeling the pulse of India.

This chronological account is the result of a research started in 2012 by Dr Shyamali Chowdhury as an honorary research-scholar in the Centre for Indological Studies and Research, and later continued with the assistance of Swami Yadavendrananda, in-charge of the Centre for Indological Studies and Research, RMIC.

This is a part of on-going research and is definitely open to updates on further findings being made available. This effort of the researcher to prepare a detailed account chronologically in different ways, is the first of its kind. One can now get all the currently available references for events that had taken place during Swami Vivekananda's parivrajaka life.

I hope this study will throw light on that period and will inspire many to take up further research to highlight the contribution of Swami Vivekananda's life and message to India, the world in general, and to the youth of India for forming character, developing a higher vision of life, and taking India further ahead to become the queen of all nations of the world.

Swami Prabhananda

SWAMI PRABHANANDA
(Vice-President,
Ramakrishna Math and
Ramakrishna Mission)

INTRODUCTION

Scattered lay the pearls that had adorned the necklace of the queen of this great nation. Mingled with the dirt they lay strewn through the vast domains of this land, unrecognized, undermined, neglected and forgotten. Centuries rolled on, degradation and darkness reigned supreme. Great stars came and left in succession, but none could see the pearls nor trace them till at last was born a monk with vision all-encompassing and heart sympathetic, an intellect sharp and love that broke all barriers. Being entrusted with a mighty mission, he stepped out into the wide world, gathering every pearl which he cleaned and polished till they shone like the bright sun itself for all to see. He then threaded every one of them with the string of unity and put back the necklace around the neck of his motherland. Majestic and royal it shone, adorning the queen of his dreams, rejuvenated and restored to her pristine glory – his mother India.

Great souls need to be born to accomplish tasks stupendous. It is not for the ordinary run of men to bring about path- breaking changes in the lives of human beings. At a crucial point in the history of India and the whole world, two extraordinary souls were born– a master and a disciple. The spiritual regeneration of the world was the mission they had come to fulfil. Recognized as Sri Ramakrishna Paramahamsa, the master was the conglomeration of diverse spiritual experiences; and Narendranath, the disciple, the carrier of his conclusions to mankind. “My siddhis will manifest through you in time”, Sri Ramakrishna had once told him before winding up his life on earth. His meticulous moulding produced a gigantic figure, a fit receptacle for his powers and the distributor of the fruits of his realizations – the dispenser of the destinies of men. The transformation of Narendranath to Swami Vivekananda was the harbinger of the transformation which Sri Ramakrishna sought to bring about in the lives of men. He thus set out and dissolved, as it were, into the very depths of the ocean that is India. Torn between the engulfing urge to merge into the depths of the absolute in meditation, on the one hand; and the mission assigned to him by his Master coupled with his responsibility of taking care of his brother-disciples, on the other, Swamiji ultimately succeeded in cutting off all temptations to submit himself to the persistent call of the divine voice in him. This great task of the regeneration of mankind for which he was born, for which he was prepared, and towards which destiny pulled him, was the reason of his itinerant or ‘parivrajaka’ life. All his attempts of engaging in deep meditation were foiled by the decrees of fate.

Finally in Hrishikesh, during a serious illness, he lapsed into a death-like state and said on revival that he had experienced Nirvikalpa Samadhi after which the mission of his Master lay clear before his vision. His ‘parivrajaka’ life

found a new meaning, a new destination, and that became a turning point in his life. The seed of the great mission that was to be unfolded had sprouted. He declared that he had got the command of God – probably a vision of Sri Ramakrishna, through which he got an indication regarding his future course of work, the material and spiritual rejuvenation of India and the world.

With clarity and understanding, he now ventured to start his mission for which the time had arrived. He realized that his Master was guiding him and it was the will of the divine Mother that he should be aloof and wandering. Thus began the core of his 'parivrajaka' life. For almost three years, he travelled along the vast tracts of this blessed nation — up on the mountains and down through the valleys, now into the forests, now through the fields. Entering the gateways of magnificent temples and the doors of the outcasts with the same reverence, he saw the same divinity in both places. He discussed with kings and conversed with the subjects with equal importance. Daring heat and cold, pain and hunger, uncertainty and danger, the man in him was awakened to the consciousness of divine sympathy, of dedication and sacrifice. Helping and preaching, weeping and sharing, this monk became one with the masses of India. The nation had gripped him with a hold unrelenting, like a hungry tiger holding its prey. Her son had come to release her from the depths of degradation and doom, and the mother nation watched with baited breath every step of his, which took her nearer and nearer to her glorious destiny. Rare are such footprints that fall on the earth on which every flower that blooms would like to be offered in worship.

Thus the great life accomplished the task it was destined to do. The period of wandering of Swami Vivekananda was as much a contributor to the making of this enlightened life as was his discipleship under Sri Ramakrishna or his experience of the West.

Swami Yadavendrananda

P R E F A C E

Chronological account of the events in the Parivrajaka life of Swami Vivekananda is the chronological evaluation from June 1890 to May 1893, roughly the period of Swami Vivekananda's historic 'Bharat-Parikrama' (travelling of India). Swamiji started from the Baranagore Math in July 1890 as a parivrajaka and left for USA on 31 May 1893. In this book the month of June 1890 has been incorporated for introducing the then circumstances. It will mainly serve as a reference book. It gives all available day-to-day events in short, during the itinerant life of Swami Vivekananda, along with references available from different sources till date. Interested readers may consult the mentioned references for detailed description.

In Chronological evaluation, specific dates are available from:

1. Letters of Swami Vivekananda
2. Contemporary letters of brother-disciples and other related persons
3. Documents:
   a) Waqyat Register of Khetri Raj
   b) Recollections and Reminiscences of Har Bilas Sarda
   c) Nondh Pothi
4. Reminiscences

These dates being available, the corresponding events have been specifically mentioned against each. The intervening dates have been merged between specific dates at intervals. The events which occurred during the entire period of Swamiji's stay at that place are narrated suitably in these sections one after another and marked with an asterisk (*****) indicating their probable time of occurrence. It means that the narrated incidents in these merged sections could have happened any day during that period or any other day during the entire stay of Swami Vivekananda at that place.

So, the dates put in these sections are all probable, and as such do not definitely reflect the exact date of their occurrence but are close to reality.

Guide to use the Chronological Events:

i) A separate list of source books and literatures used is given using abbreviation for each.

ii) Because of space limitation, many words have been abbreviated and liberty with punctuation has been taken. The list of abbreviations is given.

iii) References are placed in separate column with abbreviations and limited punctuation. Special care has to be taken for reading the abbreviated references along with punctuation.

iv) Spellings used in these chronological events are according to the 'The Life of Swami Vivekananda by His Eastern and Western Disciples', Advaita Ashrama, Kolkata.

v) **Explanatory notes (E.N.)** are given on important issues and also to elucidate debatable points in the chronological account of the events in the parivrajaka life of Swami Vivekananda. In explanatory notes, first, all the available references on the debatable point are given, and from them the most probable one has been pointed out with justification. Lastly, inference has been drawn in accordance with the impression of the present researcher. There is a separate chapter for the explanatory notes which are written serially, and the serial numbers are given in a separate column along with the main text of the events. Explanatory Notes:

For the Year 1890… E.N.90. For the Year 1891 … E.N.91

For the Year 1892… E.N.92. For the Year 1893 … E.N.93

***

RESEARCHER'S NOTE

When I completed my professional career as an academic in the field of Medicine, I stepped into a different domain, the domain of spirituality through research work. I had devotion and love for the Holy Trio, and whenever I got the opportunity I tried to render my respectful service in my humble way.

The day was an auspicious one – the day of Tithi-Puja of Swami Saradananda, when I got an offer from the Ramakrishna Mission Institute of Culture, Golpark, Kolkata to render my service in the Centre for Indological Studies and Research. I was overwhelmed. The seed was sown in my heart, and afterwards it has taken the shape of a plant. I joined the department in February 2012. Revered Swami Prabhananda, the then General Secretary, Ramakrishna Math and Ramakrishna Mission, encouraged me to do the project of ascertaining the events in the parivrajaka life of Swami Vivekananda, chronologically.

Swami Vivekananda can never be mapped. Documents and information regarding his parivrajaka life are very few, and so that period remained mostly obscure. It happened because Swamiji moved incognito to avoid publicity, and wrote only a few letters. After initial designing, my main job was to survey literatures. When I could assess the volume and magnificence of the work, I was astounded. I relentlessly struggled and made every effort to formulate the design to input the information chronologically. It gave me the opportunity to cultivate intimacy with Swamiji. It thus became my twenty-four hours' meditation. After adopting the trial and error method I could give it a reliable shape.

I visited the states of Rajasthan, Gujarat, Karnataka, and Tamil Nadu to realize how and when the incidents had taken place a hundred and twenty years ago. It was an eye-opener for me and I could ascertain the facts. I have incorporated all the findings in this research work. I have discussed my work design in full in the preface. The information incorporated in this book is supported by appropriate photographs. Photographs always illustrate facts like documents.

It is difficult to make an accurate chronological picturisation of the itinerant life of Swami Vivekananda because of the dearth of definite dates, and this may raise controversy. This chronicle will be revised and made up-to-date whenever new discoveries will be available.

Readers should note that this book, 'Chronological Account of the Events in the Parivrajaka Life of Swami Vivekananda', is totally based on information available in literature till date. I hope that future research will reveal more about Swami Vivekananda and his itinerant life.

This effort of chronological evaluation of Swami Vivekananda's parivrajaka life is the result of an ongoing research. I feel blessed that many people helped me in various ways.

I express my sincere and immense indebtedness to Revered Swami Prabhananda, Vice-President, Ramakrishna Math and Ramakrishna Mission, Belur Math, for his guidance and blessings, and also for facilitating my visit to other states, helping me in verifying various data from the Belur Math Archives.

I express my heartfelt gratitude to Revered Swami Bodhasarananda, Assistant Secretary, Ramakrishna Math and Ramakrishna Mission, Belur Math, for going through the manuscript and his guidance, suggestions and necessary editing.

I express my gratitude to Revered Swami Videhatmananda, a senior monk of the Ramakrishna Order, the former-Editor, Vivek Jyoti, Hindi monthly journal of the Ramakrishna Order, Ramakrishna Mission Vivekananda Ashrama, Raipur, Chhattishgarh, for his guidance, encouragement, liberal suggestions given while discussing various aspects of Swamiji's parivrajaka life, and also for going through the entire manuscript and providing me the necessary documents.

I express my sincere gratitude to Revered Swami Suparnananda, the Secretary, Ramakrishna Mission Institute of Culture, Golpark, Kolkata, for encouraging me to complete the project and for the publication of this book.

I am thankful to Revered Swami Sarvabhutananda, the Secretary, Ramakrishna Math and Ramakrishna Mission Sevashrama, Allahabad, U.P., for his guidance and encouragement.

I express my sincere thanks to respected Swami Yadavendrananda, in-charge, Centre for Indological Studies and Research, RMIC, for his help and guidance in every step of the work and for editing the entire book.

My sincere thanks to Mrs Monica Sengupta, Centre for Indological Studies and Research, who painstakingly went through the whole manuscript and enhanced its standard with her valuable advice and necessary corrections. Her role behind this book can hardly be expressed.

I express thanks to the staff and volunteers of the department of Indological Studies and Research, RMIC, for day to day help in every step. I offer thanks to the staff of the Library and the department of Publication of the Institute.

Lastly, I am greatly appreciative of my daughter Monali Chowdhury, for her loving and encouraging words. She always inspired me quoting the words of Swami Vivekananda – "Are great things ever done smoothly? Time, patience and indomitable will must show."

Dr Shyamali Chowdhury

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***

TEXT IN CHRONOLOGICAL ORDER

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

Sri Ramakrishna Paramahamsa passed away at Cossipore Garden house on 16 August 1886. The Master asked his chief disciple, Narendranath (Swami Vivekananda) to keep his brother-disciples together, to guide and train them so that they would be able to live the life of renunciation. The Master also gave an express command to all his disciples but Narendranath (Naren) that they were always to obey and to pay attention to Naren. He (the Master) committed all his other disciples to Naren's charge. After the passing away of Sri Ramakrishna, his chosen disciples had to shift to a rented dilapidated house at Baranagore which became the budding monastery for them. The brother-disciples spent this period of time in the practice of austerities. At Baranagore monastery they took their monastic vows during the third week of January 1887 under the leadership of Narendranath (Swamiji). Under his guidance they passed their time in meditation, studying scriptures, shastras, philosophy, religion, history and other literatures, singing soul-stirring devotional songs and worshipping daily the Master's picture and Paduka (sandal). They had no money for sustenance but Balaram Bose and Surendranath Mitra (two lay-disciples of the Master) came forward to bear a major part of the expenses of the Math. Henceforth, in the chronology of the parivrajaka life of Swami Vivekananda, he would be addressed as 'Swamiji'.

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	1	Jun	1890	Baghbazar Calcutta	Bengal Presi-dency presently W.B	Ind	**Swamiji at 57, Ramkanta Bose's Street, Baghbazar, Calcutta (Probable Period)** 1) The untimely death of Balaram Bose on 13 April 1890 and of Surendranath Mitra on 25 May 1890, made Swamiji intensely aggrieved and he was greatly worried about the impending financial uncertainty and crisis of the Baranagore Math. 2) For some time, Swamiji was engrossed in finding a way for raising a permanent memorial of Sri Ramakrishna in or near Calcutta, on the banks of the Ganga. But now, he found that meeting the day-to-day expenses of the Math itself had become difficult. Many of his brother-monks decided to leave the Baranagore Math and go out as mendicants for Tapasya.	EWD1pp. 238-39, CW 6 pp. 261-64, Pat pp. 43-46, YN1 pp. 217-18, VRK1 p.329.	
Mon	2	Jun	1890	Baghbazar Calcutta					
Tue	3	Jun	1890	Baghbazar Calcutta	W.B	Ind			
Wed	4	Jun	1890	Baghbazar Calcutta	W.B	Ind	1) Swamiji, while staying at Baghbazar in the house of Balaram Bose, wrote a letter to Pramadadas Mitra at Benares. 2) Gangadhar (Swami Akhandananda) at Ghazipur received an urgent telegram sent by Swamiji from Calcutta.	CW 8 p. 293, AkhP p.61.	
Thu	5	Jun	1890	Baranagore Math	W.B	Ind	* 1) At that time Swamiji became indispensable for the Baranagore monastery. He was predestined to actualize his Master's mission; but the prevailing situations were unfavourable. 2) Everyday Swamiji was realizing that he was becoming entangled with the responsibilities of the Math and was becoming duty-bound in guiding his brother-disciples. All these were hindering him from following the life of the itinerant monk. **[* - Probable Period]**	EWD1pp. 238-41, SND1pp. 358-60, YN1 pp. 217-20.	
Fri	6	Jun	1890	Baranagore Math	W.B	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	7	Jun	1890	Baranagore Math	Bengal Presi-dency presently W.B	Ind	**Swamiji at the Baranagore Math (Monastery) *** 1) Swamiji was then aware of his responsibility of spreading the message of his Master to the whole world through his motherland India. He also earnestly desired to strive for his spiritual fulfilment and aspired to find some place in the Garhwal Himalayas, preferably on the bank of the Ganga, where he could engage himself in his long-cherished deep meditation. An unseen hand was beckoning him to come out into the wide world. 2) Being asked by Swamiji, Gangadhar (Swami Akhandananda) started from Ghazipur on 7 June for Baranagore.	EWD1 p.241, SND1pp. 358-60, YN1 pp. 217-20, AkhP p. 62	
Sun	8	Jun	1890	Baranagore Math					
Mon	9	Jun	1890	Baranagore Math	W.B	Ind	While coming back to Baranagore Math from Ghazipur, Gangadhar was caught by the police at Bally railway station. They suspected him and confined him in the police station for interrogation and afterwards he was brought to the Baranagore Math. The police asked Swamiji to give an account of Gangadhar's identity in writing. When Swamiji vehemently refused to do so, the police had to leave.	SND1p. 361, AKH p.65, YN1 pp. 220-21, AkhP p.63.	
Tue	10	Jun	1890	Baranagore Math	W.B	Ind	**Swamiji at the Baranagore Math *** Swamiji and the brother-disciples were very happy with the return of Gangadhar after three and a half years. After the joyous reunion, they all spent some days listening to the stories of the travel and adventures of Gangadhar in Tibet and the Himalayas.	AKH pp. 65-66, YN1 p.221.	
Wed	11	Jun	1890	Baranagore Math	W.B	Ind			
Thu	12	Jun	1890	Baranagore Math	W.B	Ind			
Fri	13	Jun	1890	Baranagore Math	W.B	Ind	**Events at the Baranagore Math *** Wonderful and vivid description of Gangadhar of the austere grandeur of Kedar, Badri, and Kailas charmed and excited all the brother-disciples. Swamiji told Gangadhar that he himself desired to have the company of Gangadhar in his Himalayan trip.	AKH pp. 65-66, YN1 p.221, BswP p.212.	
Sat	14	Jun	1890	Baranagore Math	W.B	Ind			
Sun	15	Jun	1890	Baranagore Math	W.B	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	16	Jun	1890	Baranagore Math	Bengal Presi-dency presently W.B	Ind	**Events during Swamiji's stay at the Baranagore Math *** 1) The news came out in the local newspaper 'The Statesman' about a mysterious sadhu at the Baranagore Math who had travelled to Tibet and Afghanistan and who also knew their language. 2) Inquisitive people started coming to the Math to know about the experience of the sadhu in Tibet which was at that time a forbidden land to people at large. 3) Apprehending danger, Swamiji told Gangadhar not to speak to anyone about his travels any more. 4) Swamiji suffered from stomach problem. (Letter of Gangadhar to Pramadadas Mitra of Kashi dated 22.6.1890).	AKH p.66, YN1 p.221, AkhP p.64.	
Tue	17	Jun	1890	Baranagore Math		Ind			
Wed	18	Jun	1890	Baranagore Math		Ind			
Thu	19	Jun	1890	Baranagore Math	W.B	Ind			
Fri	20	Jun	1890	Baranagore Math	W.B	Ind			
Sat	21	Jun	1890	Baranagore Math	W.B	Ind			
Sun	22	Jun	1890	Baranagore Math	W.B	Ind			
Mon	23	Jun	1890	Baranagore Math	W.B	Ind	**Swamiji at the Baranagore Math : Events *** 1) Swamiji decided to start for the Himalayas after completing the 'Viraja-homa' (purificatory fire ritual) for Gangadhar. 2) The days at the Math passed in worship, prayer, meditation, singing devotional songs and study. In sorrow, as well as in ecstasy, Swamiji led them while the brother-disciples followed him. 3) Lovingly Swamiji used to call Gangadhar as 'Ganges', 'Barfani Baba' or sometimes as 'Talwar-ka-mafik-nak-wala sadhu' (a sadhu with a sword-like nose).	EWD1 p.225, AKH pp. 65-67, PB Jul 1985 p.297. BswP p.212.	
Tue	24	Jun	1890	Baranagore Math	W.B	Ind			
Wed	25	Jun	1890	Baranagore Math	W.B	Ind			
Thu	26	Jun	1890	Baranagore Math	W.B	Ind			
Fri	27	Jun	1890	Baranagore Math	W.B	Ind			
Sat	28	Jun	1890	Baranagore Math	W.B	Ind			
Sun	29	Jun	1890	Baranagore Math	W.B	Ind			
Mon	30	Jun	1890	Baranagore Math	W.B	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	1	Jul	1890	Baranagore Math	W.B	Ind	**Events during Swamiji's stay at the Baranagore Math *** 1) One day in the first week of July 1890, Swamiji made Gangadhar undergo the Sannyasa rite performing the 'Viraja-homa' (sannyasa-ceremony) in front of Thakur's picture and 'paduka' at the Baranagore Math. Swamiji, aware of the marks of unbroken continence on Gangadhar's body, renamed him as 'Swami Akhandananda' meaning unbroken joy. 2) Swamiji might have moved temporarily to Baghbazar, Calcutta during this period.	EWD1p. 199, AKH p.67, BswP p.213.	
Wed	2	Jul	1890	Baranagore Math	W.B	Ind			
Thu	3	Jul	1890	Baranagore Math	W.B	Ind			
Fri	4	Jul	1890	Baranagore or Baghbazar	W.B	Ind			
Sat	5	Jul	1890						
Sun	6	Jul	1890	Baghbazar Calcutta	Bengal presently W.B	Ind	Swamiji wrote a letter to Swami Saradananda in Almora informing that Girish Ghosh was bearing the expenses of the Math. Swamiji's own health had improved after his return from Ghazipur. He had decided to go as soon as the fare could be arranged, to the Himalayas (Almora) and thence to some place in the Gharwal by the bank of the Ganga for prolonged meditation. Swamiji desired that Gangadhar should accompany him. So he (Gangadhar) was brought down from Kashmir.	CW 6 pp. 264-66, EWD1pp. 240-41, AKH p.68, HW p.25.	
Mon	7	Jul	1890	Baghbazar or Baranagore	W.B	Ind	**Swamiji at the Baranagore Math : Events *** 1) Previously, Swamiji had a plan to visit Tibet as he expressed his desire in his letter of February 1890 to Gangadhar. But as he was aware of the fact that to enter Tibet was not easy, he wanted to visit Nepal first to obtain a letter of introduction from one of his friends working as a teacher in Nepal to facilitate his entry to Tibet. But later he changed his mind and decided to travel towards Almora. 2) A probable date for starting on a pilgrimage was fixed in the middle of July 1890 (YN1p.221).	CW 6 p.247, CW 6 pp. 257-58, YN1 pp. 220-21, BswP pp. 526-27, VRK1 p.337.	
Tue	8	Jul	1890	Baghbazar or Baranagore	W.B	Ind			
Wed	9	Jul	1890	Baranagore Math	W.B	Ind			
Thu	10	Jul	1890	Baranagore Math	W.B	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	11	Jul	1890	Baranagore Math	W.B	Ind	**Events during Swamiji's stay at the Baranagore Math *** One day, maybe during this period Swamiji with Swami Akhandananda went to Ghusuree, a village across the Ganga, to have the blessings of the Holy Mother before leaving. Mother blessed him in the name of the Master, with a request to return quickly. Mother said, "Wherever you go, Thakur will be with you. Mother Durga will protect you." Narendra sang a song. Holy Mother enquired whether he (Naren) would see his own mother before leaving. Swamiji said, "You alone are my mother." Holy Mother told Swami Akhandananda, "My son, I am leaving 'my all' [meaning Naren] in your hands. As you are familiar with the life in the mountains, see to it that Naren does not suffer for food." (Swami Bhumananda : Sri Sri Mayer Jivan Katha, Sri Ramakrishna Sarada Math,1986, pp. 122-23).	AKHp.68, EWD1pp. 241-42, YN1 pp. 221-22, BswP pp. 526-27.	
Sat	12	Jul	1890	Baranagore Math	W.B	Ind			
Sun	13	Jul	1890	Baranagore Math	W.B	Ind			
Mon	14	Jul	1890	Baranagore or Baghbazar	W.B	Ind			
Tue	15	Jul	1890	Baghbazar, Calcutta	W.B	Ind	Swamiji wrote a letter from Calcutta to Swami Saradananda in Almora, asking him to come down to the Baranagore Math with Vaikunthanath Sannyal. The widow of Mahindra Mookherjey (Mukherjee) was trying her best to build a Math for them and Surendranath Mitra had left another thousand rupees. Swamiji wrote, " … I leave this place before this letter reaches you; only I won't go to Almora. I have my own plans for the future and they shall be a secret … ".	CW 9 pp. 21-22, EWD1 p.241.	
Wed	16	Jul	1890	Baghbazar, Calcutta	W.B	Ind	**Events during Swamiji's stay at the Baranagore Math *** 1) Swamiji set out in the third week of July 1890 with the determination not to return until he had achieved his spiritual goal. He told his brother-disciples, "I shall not return until I acquire such realization that my very touch will transform a man." 2) Both the monks might have started on Sunday 20 July 1890. Haramohan Mitra and Upendranath Mukhopadhyaya of Basumati went to the station to see them off. [Date of Swamiji's departure from the Baranagore Math as parivrajaka (E.N.90.4)].	EWD1 p.241, AKH pp. 68-69, BswP p.174, MDG1 p.143.	**E.N. 90.4**
Thu	17	Jul	1890	Baghbazar or Baranagore	W.B	Ind			
Fri	18	Jul	1890		W.B	Ind			
Sat	19	Jul	1890	Baranagore Math	W.B	Ind			
Sun	20	Jul	1890	Baranagore Math	W.B	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	21	Jul	1890	On the way to North-West Province	W.B	Ind	**Swamiji might have started for North-West Province*** 1) Swamiji straight away wanted to go to Uttarakhanda (the Northern Tirthas). He said to Swami Akhandananda, “Look, Ganges, we shall not get down anywhere. We go straight to the North-West Province." It seems that Swamiji desired to proceed to the Himalayas without halting anywhere in between. 2) They intended to travel on foot along the Ganga, begging their food like other ordinary monks. 3) As soon as Swamiji left Calcutta, he was cheerful. Swamiji enjoyed the solitary life, the country air, new places, and new people. He was happy to throw out worries and anxiety and to abandon the previous impressions. They might have started on Sunday 27 July 1890 (YN1p.222).	EWD1 p.242, VRK1 p.337, YN1 p.222, MDG1 p.143.	
Tue	22	Jul	1890		W.B				
Wed	23	Jul	1890		W.B	Ind			
Thu	24	Jul	1890		W.B				
Fri	25	Jul	1890		Bengal Presi-dency presently W.B	Ind			
Sat	26	Jul	1890	On the way					
Sun	27	Jul	1890						
Mon	28	Jul	1890	On the way to North-West Province	Bengal presently Bihar	Ind	**Swamiji on the way to Uttarakhand *** 1) From Swami Akhandananda’s memoir, it is found that Swamiji wanted to see the tunnel (maybe the tunnel near Bhagalpur). So they took a round about route using loop line via Bhagalpur. Probably Swamiji visited the tunnel at Kuppa Ghat, a place located on the banks of the holy river Ganga at Bhagalpur, Bengal (presently Bihar), India. (E.N.90.5) 2) Both swamis, however, first halted at Bhagalpur (365 miles from Calcutta). [According to an opinion, if Swamiji started from Baranagore Math in mid-July, and as he took a fortnight to reach Bhagalpur, possibly he visited Nadia, Shantipur and other places on the way]. (http://en.wikipedia.org/wiki/Kuppaghat).	AKC pp. 22-23, SND1pp. 373-74, YN1 p.222 (f.n.).	
Tue	29	Jul	1890						**E.N. 90.5**
Wed	30	Jul	1890	Kuppa Ghat near Bhagalpur	presently Bihar	Ind			
Thu	31	Jul	1890	Kuppa Ghat	Bengal presently Bihar				

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	1	Aug	1890	Bhagalpur	Bengal Presi-dency presently Bihar	Ind	**Swamiji might have reached Bhagalpur *** 1) Both swamis reached Bhagalpur during the first week of August (EWD1p.243) / in the month of August. 2) They rested on the bank of the Ganga near the palatial residence of Raja Shivachandra Bandyopadhyay. They looked tired and were in old dirty ochre garment, but their faces glowed with the fire of dispassion. Both of them had holy staff and the monk's water pot. They caught the attention of Kumar Nityananda Singh, one of the most prominent persons there who could make out that they were not ordinary monks. 3) Next morning they came to Babu Manmathanath Chowdhury's house and both the swamis stayed at his place for seven days. Swamiji had discussion on an English translation of a book on Buddhism with Manmathanath Chowdhury and Mathuranath Sinha of Danapur, a pleader at Patna. Both of them were attracted by Swamiji's grand personality. 4) Mathuranath Sinha remembered to have seen one of them during their college days at Calcutta, often leading the choir at the Sadharan Brahmo Samaj.	EWD1pp. 243-44, AKH p.69, SND1 p.374, YN1 pp. 222- 23 & p.225, VRK1 pp. 337-38.	
Sat	2	Aug	1890	Bhagalpur	Bihar	Ind			
Sun	3	Aug	1890	Bhagalpur	Bihar	Ind			
Mon	4	Aug	1890	Bhagalpur	Bengal Presi-dency presently Bihar	Ind	**Swamiji was the guest of Manmathanath Chowdhury at Bhagalpur *** 1) Swamiji discussed on the practice of Yoga and the Upanishads with Manmathanath Chowdhury and Mathuranath Sinha and impressed them. 2) Swamiji went to visit a holy man of Barari, Sri Parvaticharan Mukhopadhyaya and visited the Nathanagar Jaina Temple and spoke to the Jaina Acharyas about their religion. 3) Swamiji sang bhajans and melodious songs to the accompaniment of tanpura in the evening, in the presence of other ustads (renowned singers) till 3 a.m. in the morning, and had to stop because Kailashbabu had cramp in the fingers after prolonged playing on the tabla. 4) Manmathanathbabu wanted to take Swamiji by car to meet the dignitaries of the town but Swamiji refused to meet the rich hot-shots because it was not usual for a sannyasin.	EWD1pp. 244-46, AKH p.69, YN1 pp. 222- 25, VRK1 pp. 337-38 .	
Tue	5	Aug	1890	Bhagalpur					
Wed	6	Aug	1890	Bhagalpur	Bihar	Ind			
Thu	7	Aug	1890	Bhagalpur	Bihar	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	8	Aug	1890	Bhagalpur	Bengal Presi-dency presently Bihar	Ind	**From Bhagalpur Swamiji proceeded to Vaidyanath*** 1) Manmathanathbabu expressed his desire to take Swamiji to Vrindaban and live on Govindaji's Prasad and spend the rest of their life in devotion to the Lord. 2) After spending a week, noticing that his host was getting personally attached to him, Swamiji left Bhagalpur without the knowledge of Manmathanath Chowdhury. 3) Swami Akhandananda had not seen earlier the temple of Vaidyanath at Deoghar, so they went to Vaidyanathdham, 126 miles from Bhagalpur. 4) Both reached Vaidyanathdham and visited the shrine of Vaidyanath Shiva.	EWD1pp. 244-48, AKH p.69, YN1 pp. 222- 25, SND1 p.374.	
Sat	9	Aug	1890	On the way					
Sun	10	Aug	1890	Vaidyanath Deoghar	Jharkhand	Ind			
Mon	11	Aug	1890	Vaidyanath Deoghar	Bengal presently Jharkhand	Ind	**Events during Swamiji's stay at Vaidyanath *** 1) At Vaidyanath, they met Rajnarayan Bose, the venerable old Brahmo preacher, veteran social reformer and national leader. Swamiji told Swami Akhandananda not to speak in English at all in front of Rajnarayan Bose because of his known hatred of the English language. 2) During discussion, Swamiji (or Rajnarayan Bose) unknowingly used the English word 'plus', but tried to cover it up by making a plus sign by crossing his fingers. They spent the night with him. Both swamis were very much amused at the behaviour of old Rajnarayan Bose. 3) From Vaidyanath, they came to Ghazipur (285 miles away) and from there to Benares. Or, from Vaidyanath, Swamiji might have gone directly to Benares. (E.N.90.6) 4) According to Akhandananda the probable route of travel was Bhagalpur – Vaidyanath – Ghazipur – Kashi – Ayodhya – Naini Tal – Almora. 5) About the middle of August, Swamiji might have reached Varanasi and rested at Babu Pramadadas Mitra's palatial residence at Chowkhamba for a few days. There was no lack of hospitality from Pramadadasbabu's side.	EWD1pp. 247-48, SND1pp. 375-80, YN1 pp. 225-28, BswP pp. 174-75, HW p.24, VJ Mar 2014 p.123. AKH pp. 69-70.	
Tue	12	Aug	1890	On the way to Benares via Ghazipur ?	North-West Province presently U.P	Ind			**E.N. 90.6**
Wed	13	Aug	1890	On the Way ↓ Benares	U.P	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	14	Aug	1890	Benares	U.P	Ind	**Swamiji in Benares as the guest of Pramadadas Mitra *** 1) In reply to a letter of Swami Saradananda dated 12 August from Almora to Pramadadasbabu (with a postal seal of Benares on 14 August 1890), Pramadadasbabu informed Swami Saradananda that Narendranath and Gangadhar were then in Benares as his guests. (This is a direct proof of Swamiji's stay in Benares during this period). 2) Swamiji discussed spiritual topics with Pramadadas Mitra. They had difference of opinions on certain matters and this strained their relationship. Swamiji longed to see the Himalayas as early as possible. 3) Soon Swamiji left Benares. On the evening of his departure, Swamiji said to Pramadadasbabu and many others, "I am now leaving Kashi, and shall not return until I have burst on society like a bomb-shell; and it will follow me like a dog."	SwS p.67 & p.71, SND1 p.380, EWD1 p.248, AKH pp. 69-70. SSJ p.48, YN1 p.228.	
Fri	15	Aug	1890	Benares	North-West Province presently U.P	Ind			
Sat	16	Aug	1890	Benares					
Sun	17	Aug	1890	Ayodhya	North-West Province presently U.P	Ind	**Swamiji left Benares and arrived at Ayodhya** * 1) Swami Akhandananda wanted to take Swamiji to Ayodhya to get him acquainted with a holy man Janakibar Saran, a disciple of Yugal Bal Sharan (AKC p.24). But Swamiji was not happy at this detour and he became very much annoyed with Swami Akhandananda and stopped talking. 2) Swamiji started for Ayodhya before the letter of Swami Saradananda from Almora reached him at Benares. 3) After reaching Ayodhya in the evening, they failed to meet the Mahant Janakibar Saran at 'Sita-Ram' temple on the bank of the holy river Sarayu. 4) Next morning, Swami Akhandananda introduced to Swamiji the Mahant, a Vaishnava of great renunciation and devotion, and well versed in Sanskrit and Persian. They had a long discussion on love, renunciation, and devotion, and finally they talked about the single-minded and loving natured poet Hafez. Swamiji was very impressed with the Mahant's learning and spiritual fervour. He admitted with gratitude to his brother-monk that the Mahanta was a real holy man.	EWD1pp. 248-49, SND1 p.385, AKC p. 24-25, YN1 pp. 229- 30, SSJ pp.44-49.	
Mon	18	Aug	1890	Ayodhya	U.P	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	19	Aug	1890	On the way to Naini Tal	North-West Province presently U.P	Ind	**Swamiji proceeded towards Naini Tal *** 1) Swamiji and Swami Akhandananda probably left Ayodhya and started for Naini Tal walking on the Himalayan footway. 2) Swamiji had a wish to visit Bareilly, as he wrote to Tulsiram from Ghazipur, which he might have done on the way to Naini Tal from Ayodhya. 3) Swamiji might have met one Maharashtrian singer named Ramkrishna Narahar Bua Vaze who was then a young man of twenty at Bareilly. Bua Vaze got spiritual knowledge and lesson on music from Swamiji. Swamiji sang many Hindi 'doha' to Bua Vaze. Later in life, in his book 'Sangeet Kala Prakash', Pandit Ramkrishna Narahar Bua Vaze wrote,"I came to Bareilly from Gwalior and there met Swami Vivekananda. I was with him for fifteen days (?) and received intensive knowledge from him". Perhaps the meeting of Swamiji with Ramkrishna Bua Vaze at Bareilly took place some other time. http://www.itcsra.org/aspfiles/personwindow.asp?personid=66 (Search: Ramkrishna Bua Vaze)	EWD1pp. 248-49, AKC pp. 23-24, CW 9 pp. 20-21, MB pp. 5-7, UB Feb 2008 Falgun 1414 pp. 111-13, http:// www.	
Wed	20	Aug	1890	Bareilly ?	U.P	Ind			
Thu	21	Aug	1890	On the Himalayan way to Naini Tal	Presently Uttara-khand	Ind			
Fri	22	Aug	1890	Naini Tal	Uttara-khand	Ind	**Events during Swamiji's stay in Naini Tal *** 1) Swamiji probably arrived in Naini Tal and stayed there for six days as a guest of Babu Ramaprasanna Bhattacharya. (According to SND1 p.385, both stayed for a fortnight as a guest of Sri Ramaprasad Bhattacharya possibly because Swami Akhandananda was not feeling well). 2) Swami Akhandananda fell ill with chest pain after taking bath in cold water of the Tal. 3) After staying here for six days, Swamiji probably left Naini Tal and proceeded to Almora on foot. On the Himalayan path, Swamiji himself followed the tracks through the woods, asking his friend to walk along the usual route. Swamiji said to Swami Akhandananda that he had seen the 'Mantras' in golden letters. He explained the various mantras related to different deities and their meaning to him.	EWD1 p.249, SND1 p.385, AKH p.71, YN1 p.230, BswP p.291.	
Sat	23	Aug	1890	Naini Tal					
Sun	24	Aug	1890	Naini Tal	North-West Province presently Uttara-khand	Ind			
Mon	25	Aug	1890	Naini Tal					
Tue	26	Aug	1890	Naini Tal					
Wed	27	Aug	1890	Himalayan way	Uttara-khand	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	28	Aug	1890	On the Himalayan way ↓ Kakrighat	North-West Province presently Uttara-khand	Ind	**Swamiji on the Himalayan Path towards Almora *** 1) One opinion: probably on this way, in the evening Swamiji had a vision of an old man chanting from the Rig-Veda in a tune which was used in olden days. It does not seem to be reliable, Swamiji had this vision in January 1888 (E.N.90.7a) 2) On the third day they stopped for the night and took shelter under an old peepul tree where the river Koshi met another river Suial. It was fourteen and a half miles away from Almora by road (Kakrighat). 3) At Kakrighat, after bath Swamiji sat for a long meditation. When he returned to normal consciousness, he said to Gangadhar, " … one of the greatest problems of my life has been solved, I have found the oneness of the macrocosm with the microcosm … ". [Swamiji's Experience in Kakrighat (E.N.90.7a)]. 4) Later on, Swamiji reflected on this realization in his lectures 'The Cosmos – The Macrocosm' on 19 January and 'The Cosmos – The Microcosm' on 26 January 1896 in New York.	EWD1pp. 249-50, YN1 pp. 230-31, BswP p.291 & pp. 309-11, SND1 pp. 385-86, AKH pp. 70-71, HW p.24, CW 2 pp. 209-31.	**E.N. 90.7a**
Fri	29	Aug	1890	Kakrighat ↓ On the way to Almora	Uttara-khand	Ind			**E.N. 90.7a**
Sat	30	Aug	1890	Almora	North-West Province presently Uttara-khand	Ind	**Swamiji arrived at Almora *** 1) Two miles away from Almora, Swamiji almost fainted in hunger opposite a Muslim cemetery. One fakir named Zulfikar Ali fed him with a cucumber and saved Swamiji's life. The two monks arrived at Almora at the garden of Amba Dutt. Swami Akhandananda went to inform Swami Saradananda and Vaikunthanath Sannyal who were then staying at Almora for tapasya (might be at Patal Devi temple). They along with their host Lala Badri Sah hastened to Amba Dutt's garden and on the way met Swamiji. 2) Swamiji with Swami Akhandananda reached Almora on 30 or 31 August 1890 as per the letter of Swami Saradananda to P.D.Mitra, dated 5 September 1890 (SwS p.74). 3) The monks were the guests of devoted Lala Badri Sah. All welcomed Swamiji and were very happy. They had spiritual discussion and bhajans. [Some incidents of wandering days in the Himalayas (E.N.90.7)].	EWD1pp. 249-50, SND1 p. 385, HW p.24, YN1 pp. 230-31, BswP p.291, SwS p.74, PB Jan 1992 p.25.	
Sun	31	Aug	1890	Almora	Uttara-khand	Ind			**E.N. 90.7**

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	1	Sep	1890	Almora	North-West Province presently Uttara-khand	Ind	**Events during Swamiji's stay at Almora *** 1) Swamiji had a long discussion with Shri Krishna Joshi, the Sheristadar (Government officer), on the need of becoming a sannyasin. Swamiji spoke about the glory of the life of renunciation which is the ideal of all religions. 2) Swamiji left his devoted host and beloved fellow-monks to practise spirituality alone in a solitary mountain cave near 'Kasar Devi Temple', day and night for a few days. 3) Swamiji had a strange experience in the cave of Almora (E.N.90.7a). 4) After returning to Badri Sah's house Swamiji was shocked to hear a telegram-news about his younger sister (probably Jogendrabala) committing suicide. The news stirred Swamiji to the innermost depths of his heart. 5) During this time (or, during 1897) Swamiji might have had a weird experience. He came across a man, said to be possessed by a spirit and was unaffected by the touch of a red-hot axe on his body by the villagers to make him free from the evil spirit. Swamiji placed his hand on the head of the man and performed Japa, and that made the man come down to normalcy. The villagers showered adulations on Swamiji.	EWD1pp. 251-53, SND1pp. 387-88 & p. 502, YN1 p.232 & p.18, MDG2 p.96 BswP p.293. YN3 p.25.	
Tue	2	Sep	1890	Almora					**E.N. 90.7a**
Wed	3	Sep	1890	Almora	Uttara-khand	Ind			
Thu	4	Sep	1890	Almora	Uttara-khand	Ind			
Fri	5	Sep	1890	Almora	Uttara-khand	Ind	**Swamiji left Almora** Swamiji left Almora and proceeded towards Badrikashrama. Swami Saradananda wrote to Pramadadas Mitra of Kashi that his two brother-disciples (Narendra and Gangadhar) stayed in Almora for 5 to 7 days and were leaving that day for the Garhwal. They (Saradananda and Vaikunthanath Sannyal) were accompanying Swamiji (SwS p.74).	EWD1 p.253, SND1pp. 387-88, AkhP p.65.	
Sat	6	Sep	1890	Garhwal Himalayan path	Uttara-khand	Ind	**Swamiji proceeded towards Garhwal Himalayas *** 1) As Swamiji did not find in Almora any place of his choice, the four proceeded towards Garhwal along with a coolie, and searched for a spot on the bank of Bhagirathi to practise austerities. 2) They enjoyed the Himalayan beauty and reached Karnaprayag. The monks were entertained by a doctor of the Government Hospital who treated Saradananda and Vaikunthanath Sannyal for stomach trouble caused by eating the spawn of mahasole fish.	EWD1 p.253, HW pp. 24-25, YN1 p.232, AkhP p.65.	
Sun	7	Sep	1890						
Mon	8	Sep	1890	Karna-prayag	Uttara-khand	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	9	Sep	1890	Karna-prayag	North-West Province presently Uttara-khand	Ind	**Swamiji in the Himalayas with brother-monks *** 1) At Karnaprayag , the swamis got the news that the road leading to Badrikashrama and Kedarnath had been closed by the Government, on account of famine in that part. 2) Swamiji left Karnaprayag after waiting for three days and proceeded towards Srinagar in Garhwal state. Swamiji and Swami Akhandananda both fell ill and had to stop at a roadside rest-house, Salarkar Chati (Inn). 3) Monks had to take rest at Salarkar Chati till they became capable of walking further.	EWD1 p.253, HW p.24, YN1 pp. 232-33, AkhP p.65.	
Wed	10	Sep	1890	Karna-prayag					
Thu	11	Sep	1890	Garhwal Himalayan path					
Fri	12	Sep	1890		Uttara-khand	Ind			
Sat	13	Sep	1890	Garhwal					
Sun	14	Sep	1890	On the way to Rudra-prayag	Uttara-khand	Ind	**Monks in the Garhwal Himalayas *** 1) They reached Rudraprayag. Swamiji enjoyed the Himalayan glacier, the peace and solitude of these parts, the waterfalls, the streams and the flowing Alakananda. He explained to his brother-disciples that the humming babbles of streams always follow a particular musical note. The river Alakananda at that moment was flowing in 'Kedar-Rag'. Swamiji met a Bengali sadhu named Purnananda. They stayed at his Ashrama for the night. 2) Next day they moved to the dharamsala of Rudraprayag and the illness of Swamiji and Swami Akhandananda increased. 3) Luckily they met Badri Dutt Joshi, Sadar Amin (surveyor) of Garhwal, who was kind enough to give some Ayurvedic medicines to both of them.	EWD1 p.253, HW pp. 24-25, YN1 p.233, BswP p.294.	
Mon	15	Sep	1890	Rudra-prayag	Uttara-khand	Ind			
Tue	16	Sep	1890	Rudra-prayag	Uttara-khand	Ind			
Wed	17	Sep	1890	Rudra-prayag	Uttara-khand	Ind			
Thu	18	Sep	1890	Rudra-prayag	Uttara-khand	Ind	**Monks at Rudraprayag *** 1) The illness of both Swamiji and Swami Akhandananda improved a little. Badri Joshi arranged Dandis (a chair-like device carried on the shoulders of coolies) for both the ill monks and sent them to Srinagar, Garhwal, which was about nine miles away. 2) They reached Srinagar not before 20 or 21 Sep 1890. (SASw p.325).	EWD1pp. 253-54, YN1 p.233, SASw p.325.	
Fri	19	Sep	1890	On the way to Srinagar Garhwal					
Sat	20	Sep	1890		Uttara-khand	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	21	Sep	1890	Srinagar Garhwal	North-West Province presently Uttara-khand	Ind	**Swamiji arrived at Srinagar Garhwal with brother-monks *** 1) With ill-health Swamiji reached Srinagar in Garhwal. Opinions differ as regards the time of travel to reach Srinagar Garhwal. (YN1 p.233: It took three weeks from Kathgodam to Srinagar Garhwal , 160 miles away. EWD1p.253: It took a little over two weeks to cover the distance from Almora to Srinagar Garhwal, 120 miles away). 2) At Srinagar, the swamis gradually recovered. They dismissed the coolies and made the lonely hut on the bank of Alakananda river their abode, in which Swami Turiyananda had once lived. 3) The monks lived on madhukari (food procured by begging from house to house).	EWD1pp. 253-54, YN1 p.233, SASw p.325.	
Mon	22	Sep	1890	Srinagar Garhwal					
Tue	23	Sep	1890	Srinagar Garhwal	Uttara-khand	Ind			
Wed	24	Sep	1890	Srinagar Garhwal	Uttara-khand	Ind			
Thu	25	Sep	1890	Srinagar Garhwal	Uttara-khand	Ind			
Fri	26	Sep	1890	Srinagar Garhwal	Uttara-khand	Ind	**Swamiji at Srinagar in the Garhwal Himalayas *** 1) Swamiji, Swami Akhandananda, Swami Saradananda and Vaikunthanath Sannyal stayed in Srinagar Garhwal in a hut on the bank of the river Alakananda. 2) Days passed in prayer, meditation and scriptural studies. During these travels and especially here, Swamiji instructed his brother-disciples on the Upanishads. 3) At Srinagar, Swamiji met a school-teacher vaishya by caste, who was a recent convert to Christianity. Swamiji eloquently discussed the glory of Hinduism with him, and he became eager to return to the Hindu fold. He became highly attracted to the monks and often fed them in his house.	EWD1pp. 253-54, YN1 p.233.	
Sat	27	Sep	1890	Srinagar Garhwal	Uttara-khand	Ind			
Sun	28	Sep	1890	Srinagar Garhwal	Uttara-khand	Ind			
Mon	29	Sep	1890	Srinagar Garhwal	Uttara-khand	Ind			
Tue	30	Sep	1890	Srinagar Garhwal	Uttara-khand	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	1	Oct	1890	Srinagar Garhwal	North-West Province presently Uttara-khand	Ind	**Swamiji at Srinagar Garhwal with brother-monks *** 1) At Srinagar Garhwal, Swamiji with Swami Akhandananda, Swami Saradananda and Vaikunthanath Sannyal passed their days in prayer, meditation and scriptural studies. [Stay in Srinagar Garhwal (E.N.90.8)] 2) Swamiji and the other monks longed to see the Bhagirathi river and all started for Tehri on foot. 3) They reached a village on the way to Tehri at dark, hungry and exhausted. They went to the village in search of fire and food, but failed to procure anything. Swami Akhandananda remembered a saying prevalent in Garhwal, 'A Garhwali does not give anything unless threatened with a stick'. They procured food after pounding their staffs on ground and demanding alms.	EWD1 p.254, SND1 p.389, HW pp. 24-25, AkhP p.66, PB Jan 1992 p.26, YN1 pp. 233-34.	
Thu	2	Oct	1890	Srinagar Garhwal					**E.N. 90.8**
Fri	3	Oct	1890	Srinagar Garhwal					
Sat	4	Oct	1890	On the Garhwal way	Uttara-khand	Ind			
Sun	5	Oct	1890	Tehri Garhwal	Uttara-khand	Ind			
Mon	6	Oct	1890	Tehri Garhwal	Uttara-khand	Ind	**Swamiji at Tehri Garhwal with brother-monks *** 1) At Tehri, they found two rooms specially built on the bank of the river Ganga for wandering monks to stay. 2) They lived on alms and performed spiritual practices and discussed shastras and the Upanishads. 3) The monks met Babu Raghunath Bhattacharya, the Dewan of Tehri state, who was the elder brother of Pandit Haraprasad Sastri of Calcutta. At his request Swamiji stayed with him for a few days. 4) As Swamiji earnestly longed to meditate in a lonely place, the Dewan found him a suitable place in Ganesh-prayag, at the confluence of the Ganga and the Vilangana rivers.	EWD1p. 254, SND1 p.389, HW pp. 24-25, AkhP p.66, PB Jan 1992 p.26, YN1p. 234.	
Tue	7	Oct	1890	Tehri Garhwal	Uttara-khand	Ind			
Wed	8	Oct	1890	Tehri Garhwal	Uttara-khand	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	9	Oct	1890	Tehri Garhwal	Uttara-khand	Ind	**Events during Swamiji's stay at Tehri with brother-monks *** 1) At Tehri, Swami Akhandananda became severely ill with bronchitis. The local doctor advised him to go down to the plains to avoid the cool air in the mountains of the coming winter which would not suit him. 2) Swamiji's hope of solitary meditation in the Himalayan retreat turned to utter despair. He changed his plans for the sake of his brother-disciples as all of them were entrusted to his care by the Master Sri Ramakrishna. This was expressed by Swami Akhandananda in his letter dated 14 November 1890 to P.D.Mitra. 3) Swamiji thanked the Dewan for the place arranged for them in Ganesh-prayag. 4) The Dewan helped them by giving a letter of introduction to the Civil Surgeon of Dehra Dun for the treatment of Swami Akhandananda and also arranged for their passage money and two ponies for Swamiji and Swami Akhandananda up to Mussoorie. 5) Swamiji set out for Dehra Dun with the three brother-disciples.	EWD1pp. 254-55, HW p.25, YN1 pp. 234-35, AkhP p.66.	
Fri	10	Oct	1890	Tehri Garhwal	Uttara-khand	Ind			
Sat	11	Oct	1890	Tehri Garhwal	Uttara-khand	Ind			
Sun	12	Oct	1890	On the Garhwal way	Uttara-khand	Ind			
Mon	13	Oct	1890	Mussoorie ↓ Rajpur	Uttara-khand	Ind	**Monks proceeded towards Dehra Dun** On the way to Mussoorie, Swamiji and his brother-disciples were delighted to meet Swami Turiyananda near Rajpur. That was the day of Mahalaya, the day preceding Navaratri (i.e. 13 October 1890). (AkhP p.66, YN1 p.235, SASw p.327).	EWD1 p.255, SND1 p.390.	
Tue	14	Oct	1890	Dehra Dun	North-West Province presently Uttara-khand	Ind	**The Monks in Dehra Dun *** 1) Five of them were in Dehra Dun – Swamiji, Swami Akhandananda, Swami Saradananda, Swami Turiyananda and Vaikunthanath Sannyal. 2) In Dehra Dun they met the Civil Surgeon Dr Maclaren, who treated Swami Akhandananda and advised him to stay in the plains and not to return to the hills. 3) Swamiji searched for a shelter and got one in a newly built but incomplete house of one Lala, a business man. As per the reminiscences of Vaikunthanath Sannyal they spent the first night at Ganga Mandir (SASw p.362). 4) But the accommodation in Lala's house did not suit Swami Akhandananda's health.	EWD1 p.255, HW p.25, AkhP p.66, SASw p.362.	
Wed	15	Oct	1890	Dehra Dun					

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	16	Oct	1890	Dehra Dun	North-West Province Uttara-khand	Ind	**Events during Swamiji's stay in Dehra Dun with brother-monks *** 1) Swamiji begged from door to door for a shelter for Swami Akhandananda, without success. He fortunately met Hridaybabu, his Christian class-mate at General Assembly's Institution of Calcutta, who agreed to accommodate Swami Akhandananda. But in Hridaybabu's house Swami Akhandananda failed to adjust to the Christian way of living. 2) At last Pandit Ananda Narayan, a Kashmiri Brahmin and pleader of the town, took charge of the sick monk. He rented a small house for him and provided suitable diet and warm clothing. 3) Swamiji once had a heated discussion with some Christian missionaries when he visited Hridaybabu's house. He made some remarks on the higher criticism of the Bible, something that they had never heard of. They failed to resist the strength of Swamiji's arguments and left the place. 4) Swamiji with the other brother-disciples stayed in the residence of the devotee Lala for 4-5 days and had food in the houses of the forest officer Sashibhusan Som and Ambikababu of Karanpura in Dehra Dun (reminiscences of Vaikunthanath Sannyal, SASw p.362).	EWD1pp. 255-56, HW p.26, SND1 p.390, YN1 pp. 235-36, SASw p.349 & p.362.	
Fri	17	Oct	1890	Dehra Dun					
Sat	18	Oct	1890						
Sun	19	Oct	1890	Dehra Dun	Uttara-khand	Ind			
Mon	20	Oct	1890						
Tue	21	Oct	1890	Dehra Dun	Uttara-khand	Ind			
Wed	22	Oct	1890						
Thu	23	Oct	1890	Dehra Dun	Uttara-khand	Ind			
Fri	24	Oct	1890				**Swamiji in Dehra Dun with brother-monks *** 1) Swamiji met a miser Beniya 'Nanda-Ganta'. Swamiji was amused at listening to his depthless talk on Vedanta. He, with his brother-monks stayed with the Beniya in his house but lived on begging alms. 2) One day miser Nanda's son invited the monks for lunch without the knowledge of his father. After returning home, Nanda was surprised and angry seeing the monks having lunch in his house but failed to resist his son. 3) Swamiji asked Swami Akhandananda to go to a friend's house at Allahabad as per doctor's advice.	EWD1pp. 255-56, SND1 p.390, YN1 pp. 235-36, SASw p.349 & p.362.	
Sat	25	Oct	1890	Dehra Dun	Uttara-khand	Ind			
Sun	26	Oct	1890						
Mon	27	Oct	1890	Dehra Dun	Uttara-khand	Ind			
Tue	28	Oct	1890						
Wed	29	Oct	1890	Dehra Dun	Uttara-khand	Ind			
Thu	30	Oct	1890						
Fri	31	Oct	1890						

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	1	Nov	1890	Dehra Dun	North-West Province presently Uttara-khand	Ind	**Monks in Dehra Dun *** Swamiji with his brother-disciples remained in Dehra Dun for about three weeks. According to one opinion Swamiji was in Dehra Dun till 4 Nov 1890 (SASw p.330).	EWD1 p.256, SND1 p.390, YN1 p.236, PNB1 p.166.	
Sun	2	Nov	1890	Dehra Dun					
Mon	3	Nov	1890	Dehra Dun					
Tue	4	Nov	1890	Way to Hrishikesh			**Swamiji to Hrishikesh*** 1) Swamiji started for Hrishikesh with Swami Saradananda and Swami Turiyananda, leaving Vaikunthanath Sannyal to look after Swami Akhandananda. 2) In Hrishikesh, Swamiji and his brother-disciples dwelt in a hut erected by themselves near the temple of Chandeshwar Mahadev. They engaged themselves in spiritual practices and lived on begging alms. 3) Swamiji visited 'Dhanraj Giri', a famous monk of that place with his brother-disciples (PNB1p.167). 4) After a few days Vaikunthanath Sannyal joined Swamiji at Hrishikesh, leaving Swami Akhandananda alone with Pandit Ananda Narayan. 5) In Hrishikesh, Swamiji found himself satiated and desired to plunge into deep meditation and spiritual practices. 6) The progress of Swami Akhandananda's recovery was not satisfactory in Dehra Dun. With Pandit Ananda Narayan's advice and help, Swami Akhandananda started for Allahabad via Saharanpur. But being advised by his host of Saharanpur, Bankubihari Chatterjee, a pleader, instead of going to Allahabad he went to Meerut to see Dr Trailokyanath Ghosh, the Assistant Civil Surgeon. From Meerut, Swami Akhandananda wrote a letter to Pramadadas Mitra on 14 November 1890. Swami Akhandananda reached Meerut a few days before 14 November 1890. [Arrival of Swami Akhandananda at Meerut (E.N.90.9).]	EWD1pp. 256-57, SND1pp. 390-91, HW pp. 26 - 27, YN1 pp. 236-37, PNB1pp. 166-67, PB Jan 1992 p.26, AkhP p.68.	
Wed	5	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Thu	6	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Fri	7	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Sat	8	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Sun	9	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Mon	10	Nov	1890	Hrishikesh	Uttara-khand	Ind			**E.N. 90.9**

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	11	Nov	1890	Hrishikesh	Uttara-khand	Ind	Day of Mother Kali's worship in the year 1890. www.drikpanchang.com/diwali/kali-puja-bengal/year 1890.	Calendar 1890	
Wed	12	Nov	1890	Hrishikesh	Uttara-khand	Ind	According to an old biography (PNB1 p. 169), Swamiji arrived at Meerut after the Kali Puja day. ***** In Hrishikesh Swamiji with brother-monks passed the days in meditation, discussion of the Shastras, the Brahmasutra, Vedanta, and singing Bhajans.	EWD1 p.258.	
Thu	13	Nov	1890	Hrishikesh	Uttara-khand	Ind		EWD1pp. 256-57.	
Fri	14	Nov	1890						
Sat	15	Nov	1890						
Sun	16	Nov	1890	Hrishikesh	North-West Province presently Uttara-khand	Ind	**Events during Swamiji's stay at Hrishikesh with brother-monks *** Swamiji at Hrishikesh with Swami Saradananda, Swami Turiyananda and Vaikunthanath Sannyal 1) Swamiji was in great joy with the brother-disciples. They met monks of different sects. Swamiji had wonderful experience of some monks whom he praised in his later life. 2) Swamiji stayed in a separate hut, but came to meet brother-disciples every morning at tea. A sadhu used to read the Gita with wrong pronunciation. Swamiji corrected him with a lot of sympathy and emotion; he blamed other brother-disciples for not doing that earlier. Then he advised the sadhu to chant 'Vishnu-Sahasra-Nam' (Talks with Swami Turiyananda, SASw p.7). 3) The 'satra' (charitable centre for giving alms to sadhus and poor people) was the only source for getting food. 4) During this period, Swamiji might have met the 'Blanket Swami' (Baba Kali Kambliwala, Swami Vishuddhananda). Swamiji immensely praised his genuine spirit of renunciation and 'godly character' later in his discussions and speeches. 5) They studied 'Brahma-Sutra' very minutely. [Swamiji's experiences at Hrishikesh (E.N.90.10)].	EWD1pp. 256-57, YN1 p.237, UB Jan1990 Magh 1396 pp.29-31, RMIC Bulletin Sep 2010 pp.422-23.	
Mon	17	Nov	1890	Hrishikesh					
Tue	18	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Wed	19	Nov	1890	Hrishikesh	Uttara-khand	Ind			**E.N. 90.10**

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	20	Nov	1890	Hrishikesh	Uttara-khand	Ind	No information about Swamiji's arrival at Meerut is found in letters written by Swami Akhandananda to Pramadadas Mitra dated 14 and 20 November 1890.	AkhP pp. 65-69, EWD1 p.258.	
Fri	21	Nov	1890	Hrishikesh	Uttara-khand	Ind	**Swamiji fell ill at Hrishikesh *** Swamiji was in Hrishikesh with Swami Saradananda, Swami Turiyananda, and Vaikunthanath Sannyal. 1) Swamiji wanted to engage himself in intense spiritual practices, but he fell ill with malaria fever (according to SND1 p.391, it was diphtheria). 2) Swamiji's illness grew bad with high fever and delirium.	EWD1 p.257, SND1 p.391, HW pp. 26 - 27, PB Oct 1949 p.380.	
Sat	22	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Sun	23	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Mon	24	Nov	1890	Hrishikesh	North-West Province presently Uttara-khand	Ind	**Swamiji ill at Hrishikesh *** 1) Swamiji's illness grew worse. 2) Swamiji remained lying unconscious on a blanket on the floor. His brother-monks were at a loss, overwhelmed with grief and anxiety. They wept and started praying for the life of Swamiji. He was sinking; no pulse was felt and his body became cold. Swami Turiyananda chanted some hymns (Sankata Stotra, HW p.26). 3) A miracle happened. A sadhu came, examined Swamiji and asked them to give him a mixture of honey and some indigenous medicine (powdered peepul or pepper). 4) The medicine was forced into Swamiji's mouth. 5) Slowly Swamiji regained consciousness and his body became warm. He opened his eyes and wanted to speak. One brother-disciple heard him utter in a feeble, almost inaudible voice, the words, "Cheer up, my boys, I shall not die!"	EWD1 p.257, SND1 p.391, HW pp. 26 - 27, YN1 p.237, SSJ p.49.	
Tue	25	Nov	1890	Hrishikesh	Uttara-khand	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	26	Nov	1890	Hrishikesh	Uttara-khand	Ind	**Swamiji ill at Hrishikesh *** 1) Gradually Swamiji recovered. 2) Later on, Swamiji told his companions that during that unconscious state (of his body), he had realized that he had a particular mission in the world which he must fulfil and that until he had accomplished that mission, he would have no rest. 3) Swami Saradananda who was with him, said that Swamiji told them after regaining his consciousness that he (Swamiji) had 'Nirvikalpa- Samadhi'(in which the soul realizes its identity with Brahman). He (Swamiji) realized that from then he had to carry on the Master's work and also that he would not have 'Nirvikalpa- Samadhi' before his death. The thought of future works and the way of doing them engaged his mind. [Swamiji's illness in Hrishikesh (E.N.90.11)]	EWD1p. 257, SSJ p.49, SND1 p.391, HW p.26, YN1 p.237.	
Thu	27	Nov	1890	Hrishikesh	Uttara-khand	Ind			**E.N. 90.11**
Fri	28	Nov	1890	Hrishikesh	Uttara-khand	Ind	**Swamiji at Hrishikesh *** 1) Swamiji began to revive but he could not travel. His brother-disciples served him staying there. 2) Swamiji, after getting a little better, one day wanted to eat khichuri (preparation of rice and pulses, hotch-potch). Swami Brahmananda prepared it but as it tasted sweet, Swamiji did not like it (Reminiscences of Mahendranath Dutta, who heard it from Vaikunthanath Sannyal later on). (Probably this event happened in Kankhal.) 3) Babu Raghunath Bhattacharya, Dewan of Tehri state, along with Maharaja of Tehri passed Hrishikesh on their way to Ajmer and came to know about the ill Bengali sadhu. He spent money for repairing the hut and advised Swamiji to see a particular Mohammedan doctor in Delhi for whom he gave a recommendation letter (YN1p.238: Dewan Raghunath Bhattacharya met Swamiji in Hardwar).	EWD1 p.258, YN1 p.238, MDG2 pp.99-100, SND1 p.391, HW p.27.	
Sat	29	Nov	1890	Hrishikesh	Uttara-khand	Ind			
Sun	30	Nov	1890	Hrishikesh	Uttara-khand	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	1	Dec	1890	Hrishikesh ↓	North-West Province presently Uttara-khand	Ind	**Swamiji started for Hardwar *** 1) Dewan Raghunath Bhattacharya gave the passage money. Swamiji wanted to leave for Hardwar as soon as he could walk. 2) According to EWD1 p.258, from Hrishikesh Swamiji went alone to Hardwar for intense spiritual practice and later on his brother-disciples arrived there from Hrishikesh. 3) They found that Swami Brahmananda was staying all alone in a jhupri (primitive hut made of tiger grass) at Kankhal, engaged in arduous spiritual practices. There was a joyous meeting of the brother-disciples at Kankhal. Swami Brahmananda became worried seeing Swamiji's poor health.	EWD1 p.258, HW p.27, YN1 p.238, SND1 p.391, PB Jan 1992 p.27.	
Tue	2	Dec	1890	On the way to Hardwar					
Wed	3	Dec	1890	Hardwar	Uttara-khand	Ind			
Thu	4	Dec	1890	↓ Kankhal	Uttara-khand	Ind			
Fri	5	Dec	1890	On the way to Saharanpur	Uttara-khand	Ind	* 1. Swamiji started for Saharanpur with brother-monks. 2. There is no mention of Swamiji or his party's arrival at Meerut in Swami Akhandananda's letter to Pramadadas Mitra on 25 November and 5 December 1890.	EWD1 p.258, AkhP pp. 70-74.	
Sat	6	Dec	1890	Saharanpur	North-West Province presently U.P	Ind	**Swamiji at Saharanpur *** At Swamiji's request, Swami Brahmananda joined the party and all came to Saharanpur and stayed at the house of Bankubihari Chatterjee. They heard about Swami Akhandananda who was then staying at Meerut. Swami Brahmananda was especially anxious to meet Swami Akhandananda and all the monks decided to go to Meerut. Swamiji with Swami Brahmananda, Swami Saradananda, Swami Turiyananda and Vaikunthanath Sannyal set out for Meerut.	EWD1p. 258, YN1 p.238, PB Jan 1992 p.27.	
Sun	7	Dec	1890	Saharanpur ↓ way to Meerut	U.P	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	8	Dec	1890	Meerut	North-West Province presently U.P	Ind	**Swamiji probably arrived at Meerut *** 1) In one winter evening at about eight, while Swami Akhandananda was reading a holy scripture to the elder brother of Dr Ghosh, all the swamis – Swamiji, Swami Brahmananda, Swami Turiyananda, Swami Saradananda and Vaikunthanath Sannyal suddenly appeared at Dr Ghosh's house. (PB Jan 1992 p.28). 2) It was a happy reunion, circumstances simply brought them together. 3) It was a shock for Swami Akhandananda to see the emaciated appearance of Swamiji. He mentioned later that he had never seen Swamiji so thin and sick. Probably Swamiji had not fully recovered from the dreadful illness he had in Hrishikesh. All stayed there.	EWD1pp. 258-59, PB Jan 1992 p.28, HW p.27, AKH p.74, YN1 p.241.	
Tue	9	Dec	1890	Meerut					
Wed	10	Dec	1890	Meerut	U.P	Ind			
Thu	11	Dec	1890	Meerut	U.P	Ind	**Events during Swamiji's stay at Meerut *** 1) Yajneshwar Mukhopadhyay and one local Sethji came to visit Swamiji and others. When Swamiji came to know that Yajneshwarbabu had met Sri Ramakrishna, Swamiji at once came forward to touch his feet but he was prevented from doing so. 2) It was decided that Swamiji and Swami Akhandananda would stay with Dr Ghosh for rest and medical treatment, and the other brother-disciples would put up at Yajneshwar Mukhopadhyay's house. Later when Yajneshwar Mukhopadhyay once came to Alambazar Math to meet the monks, he was warmly welcomed. 3) Yajneshwarbabu later on embraced the monastic life and became Swami Jnanananda, the founder and well-known leader of the Bharat Dharma Mahamandal. 4) Swamiji was undergoing treatment under Dr Trailokyanath Ghosh and was responding to a tonic prescribed by him and regained his strength rapidly.	EWD1pp. 258-59, PB Jan 1992 pp. 27-28, SND1 p.392, HW p.30, YN1 p.241, BswP p.539, MDG2 p.32.	
Fri	12	Dec	1890	Meerut	U.P	Ind			
Sat	13	Dec	1890	Meerut	U.P	Ind			
Sun	14	Dec	1890	Meerut	U.P	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	15	Dec	1890	Meerut	North-West Province presently U.P	Ind	**Swamiji in the house of Dr Trailokyanath Ghosh*** 1) In the large family of Dr Ghosh, Swamiji was always the centre of attention. Members of the family, young and old, sought his company as he would make the atmosphere very enjoyable with his humour, making everybody laugh and feel happy. Swamiji used to treat the two daughters of Dr Trailokyanath Ghosh (Nripabala and Sashibala) very affectionately and he humorously nicknamed them as 'Nikasha Masi' and 'Surpanakha Masi'. He used to have a lot of fun with them. 2) Swamiji met Dr Ghosh's younger brother Prasannakumar, who frequently repented not meeting Thakur personally though he had the opportunity. Swamiji consoled him and said if he would remember Sri Ramakrishna, Thakur would fulfil his wish. Strangely enough, Prasannakumar one night dreamt of Sri Ramakrishna besmeared in dirt approaching him dancing and saying, "You take me on your lap". Prasannakumar refused and Sri Ramakrishna disappeared. On hearing all about the dream, Swamiji told Prasannakumar that he would be late in finding an entry into the realm of Thakur. (Brahmachari Praneshkumar (Ed.), Mahatma Devendranath, pp.181-82.) 3) Both Swamiji and Swami Akhandananda recovered fully within a fortnight staying at Dr Trailokyanath Ghosh's house.	EWD1 p.258, YN1 p.241, SND1 p.392, BswP pp. 539-40, SASw p.290.	
Tue	16	Dec	1890	Meerut					
Wed	17	Dec	1890	Meerut	U.P	Ind			
Thu	18	Dec	1890	Meerut	U.P	Ind			
Fri	19	Dec	1890	Meerut	U.P	Ind			
Sat	20	Dec	1890	Meerut	U.P	Ind	**Swamiji at Meerut *** 1) Sheth Lala Nanda Ram Gupta, a friend of Yajneshwarbabu, invited Swamiji and other monks through Yajneshwarbabu to stay in his garden-house. Swamiji accepted the invitation and went with Swami Akhandananda to his garden-house. Shethji served the swamis with all they needed. 2) Swami Brahmananda, Swami Turiyananda and Vaikunthanath Sannyal also joined them. Down with malarial fever, Swami Saradananda stayed back in Yajneshwarbabu's house but he too joined them soon. 3) Swami Advaitananda, who was also on pilgrimage, came to join Swamiji in Shethji's garden-house where all other brother-disciples were staying.	EWD1 p.258, YN1 p.241, SND1 p.392, PB Jan 1992 p.29.	
Sun	21	Dec	1890	Meerut	U.P	Ind			
Mon	22	Dec	1890	Meerut	U.P	Ind			
Tue	23	Dec	1890	Meerut	U.P	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	24	Dec	1890	Meerut	North-West Province presently U.P	Ind	**Swamiji in Shethji's garden-house at Meerut *** 1) Shethji's garden-house was situated at 259 Ram Bagh in the city of Meerut. It was a quiet place. In the midst of trees, shrubs, and plants, some in bud and blossom, stood the one-storied house. 2) Swamiji and his brother-disciples were pleased to have the quiet garden-house with its beautiful surroundings and the refreshing (though cold) healthy climate. 3) One day Swamiji made Vaikunthanath Sannyal undergo the Sannyasa rite performing 'Viraja-Homa' (purificatory fire ritual) in front of Thakur's picture in Shethji's garden-house at Meerut, and Sannyal was renamed as Swami Kripananda by Swamiji. (Letter of Swami Shivananda, the then President of Ramakrishna Mission to Swami Ashokananda, the then Editor of Prabuddha Bharata, Advaita Asharam, Mayavati on 25 June 1928). (E.N.90.12)	PB Jan 1992 pp. 29-30, EWD1 p.259, YN1 p.241.	
Thu	25	Dec	1890	Meerut					
Fri	26	Dec	1890	Meerut	U.P	Ind			**E.N. 90.12**
Sat	27	Dec	1890	Meerut	U.P	Ind	**Swamiji at the Second Baranagore Math (Meerut)*** 1) Shethji's garden-house turned to be the 'Second Baranagore Math' with seven direct disciples of Sri Ramakrishna, namely Swamiji, Swami Brahmananda, Swami Saradananda, Swami Turiyananda, Swami Akhandananda, Swami Kripananda and Swami Advaitananda. 2) There they spent their days very happily and fruitfully in meditation, prayer, singing devotional songs, study of scriptures and other literature in Sanskrit and English. In the evening they would go out for a walk and watch the sports and games of the soldiers in the parade ground. 3) Soon Swamiji's remarkable appearance, encyclopedic knowledge and musical talent began to attract people from all over the city. One of them, Kalipada Basu, a renowned lawyer and honorary secretary of the Layola Library of Meerut, was charmed by Swamiji's erudition and scholarship and invited Swamiji with Swami Akhandananda to his house for lunch.	EWD1 p. 259, PB Jan 1992 pp. 24-33, YN1 pp. 241-42, SND1 p.392, AKH p.75.	
Sun	28	Dec	1890	Meerut	U.P	Ind			
Mon	29	Dec	1890	Meerut	U.P	Ind			
Tue	30	Dec	1890	Meerut	U.P	Ind			
Wed	31	Dec	1890	Meerut	U.P	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	1	Jan	1891	Meerut	North-West Province presently U.P	Ind	**Events during Swamiji's stay at Meerut (Probable Period)** 1) Shethji's garden-house in Meerut had turned out to be the 'Second Baranagore Math' accommodating seven direct disciples of Sri Ramakrishna. The brother-disciples were all very happy in Swamiji's company. Swamiji took charge of teaching his brother-disciples various shastras. They completed one by one, the Mrichchhakatika, the Abhijnana-Sakuntala, the Kumarsambhava, the Meghaduta, and the Vishnu-Purana. Sometimes in the evening, ustads would gather and Swamiji would sing for a long time. 2) One day Swami Akhandananda brought an Afghan gentleman. He was a refugee Sardar and relative of Amir Abdar Rahaman of Afghanistan. When he came to visit Swamiji, he followed the Hindu ways of approaching a sadhu. He had performed his ablutions, and then came with sweets and fruits. They talked in Urdu, discussing the life of the well-known Muslim fakir of Swat, Abud by name. He visited Swamiji several times and once he gave some money for the monks to prepare pilao.	EWD1pp. 259-60, PB Jan 1992 pp.24-33, YN1 pp. 241-43, SND1 pp. 392-93, MDG 2 pp.106-7.	
Fri	2	Jan	1891	Meerut					
Sat	3	Jan	1891	Meerut					
Sun	4	Jan	1891	Meerut	U.P.	Ind			
Mon	5	Jan	1891	Meerut	U.P.	Ind			
Tue	6	Jan	1891	Meerut	U.P.	Ind			
Wed	7	Jan	1891	Meerut	U.P.	Ind			
Thu	8	Jan	1891	Meerut	North-West Province presently U.P	Ind	**Events during Swamiji's stay at Meerut *** 1) Swamiji cooked pilao which everybody enjoyed and praised. Swamiji didn't eat that pilao at all but distributed it among brother-disciples. (Reminiscences of Swami Turiyananda in his letter of 19 December 1915 from Almora). Though a strict vegetarian, Swami Turiyananda quietly swallowed the non-vegetarian dish, as it was prepared and given by Swamiji himself. 2) Swami Akhandananda used to bring one volume each day of 'The Works of Sir John Lubbock' from Layola Library for Swamiji and after going through it Swamiji used to return that book next day. [This incident in which Swamiji astounded the Librarian with his extraordinary memory had taken place in the Layola Library, probably during this period.] 3) In the presence and close association of their beloved Swamiji, the loving relation among the brother-disciples became stronger and the days in Meerut became one of the happiest periods of their life. **[* - Probable Period]**	EWD1pp. 259-60, PB Jan 1992 pp.24-33, SASw p.9, YN1 pp. 241-43, SND1 pp. 392-93.	
Fri	9	Jan	1891	Meerut					
Sat	10	Jan	1891	Meerut					**E.N. 91.1**
Sun	11	Jan	1891	Meerut	U.P.	Ind			
Mon	12	Jan	1891	Meerut	U.P.	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	13	Jan	1891	Meerut	North-West Province presently U.P	Ind	**Events during Swamiji's stay at Meerut *** 1) Swamiji wanted his brother-disciples to be self-reliant. He realized that their dependence on him was making them indecisive. So to make them self-contained they had to be given room for doing the Master's work all by themselves, otherwise the Divine work would not be completed. 2) During this long period of his wandering life, Swamiji's fervour for the highest absorption in the Divine drew him away from the work entrusted to him by his Master. His inner self forced him to be alone. He realized that he was getting entangled in the 'maya' of his brother-monks which was hindering him from being alone. 3) According to Swami Saradananda, in Hrishikesh, Swamiji had 'Nirvikalpa Samadhi', and during 'Samadhi' he (Swamiji) realized that thenceforth he had to carry out the Master's work. The thought of future works and the way of doing them started to come to his mind. Maybe, that was a turning point about and from then onwards Swamiji started to think his future work.	EWD1pp. 260-61, YN1 pp. 242-43, PB Jan 1992 p.32, SSJ p.49.	
Wed	14	Jan	1891	Meerut					
Thu	15	Jan	1891	Meerut					
Fri	16	Jan	1891	Meerut	U.P.	Ind			
Sat	17	Jan	1891	Meerut	U.P.	Ind			
Sun	18	Jan	1891	Meerut	U.P.	Ind	**Events during Swamiji's stay at Meerut *** 1) Swamiji grew restless for leading a free life. His longing for solitary life became so great that his brother-disciples were struck with awe. But as they were very much attached to Swamiji, they did not agree to live separately. 2) One day, Swamiji told his brother-monks that he had determined the course he was going to follow. He had received the command of God regarding his future work, and was going to leave them in order to live as a solitary monk. He heard the voice of his soul beckoning him for a greater mission in life. Probably he had had a vision of Sri Ramakrishna and got an indication regarding his future course of work – material and spiritual rejuvenation of India and the world. So, Swamiji wanted to get a first-hand experience of his motherland, India.	EWD1 p.261, HW p.27, SND1 p.393, YN1 p.243.	
Mon	19	Jan	1891	Meerut	U.P.	Ind			
Tue	20	Jan	1891	Meerut	U.P.	Ind			
Wed	21	Jan	1891	Meerut	U.P.	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	22	Jan	1891	Meerut to Delhi	North-West Province presently U.P	Ind	**Swamiji probably left Meerut *** 1) Swamiji decided to proceed alone without informing anybody about his future stay. Swami Akhandananda became emotional and did not want to leave Swamiji. He said that it was for Swamiji that he had given up his plan of going to Central Asia and returned to Baranagore Math, but then it was Swamiji himself who was going to leave him. Swamiji replied that the company of brother-disciples was a great hindrance to his spiritual practices. He further said that because of Swami Akhandananda's illness he could not perform spiritual practices in Tehri Garhwal. 2) Swami Akhandananda said, "Even if you go to 'Patal' [the nether regions], I shall hunt you out". 3) Swamiji left Meerut at later half of January or at the end of January 1891. He got a railway ticket purchased and one morning left alone without anyone being aware of it. [Swamiji's stay at Meerut (E.N.91.2)].	EWD1 pp. 261-62, HW p.27, SND1 p.393, YN1 pp. 243-24, VRK1 p.367, PB Jan 1992 p.32.	
Fri	23	Jan	1891						
Sat	24	Jan	1891	Delhi					
Sun	25	Jan	1891	Delhi	U.P.	Ind			**E.N. 91.2**
Mon	26	Jan	1891	Delhi	U.P.	Ind	**Events during Swamiji's stay in Delhi *** 1) Swamiji came to Delhi and stayed at 'Seth Shyamaldas ki Haveli' in Roshanara Bagh near Pul Bangash, where he was received cordially. 2) Swamiji moved all around Delhi and saw royal sepulchres and palaces. The ruins of royal and imperial greatness impressed the young monk. 3) The antiquity of Delhi left a lasting impression on Swamiji. He, while visiting Paris, could feel the spirit of the 'Chandni-Chauk' of Delhi in the 'Place de la Concorde'. He had mentioned it in his writings — 'The East and the West'. Swamiji came across a landscape similar to the neighbourhood of Delhi while travelling in California, about which he wrote to Sister Nivedita from Santa Fe Route in California on 2 December 1899.	EWD1 p.262, VK Nov 2013 p. 23 & p.30, SND1pp. 393-94, CW 5 p.530, CW 9 p.151.	
Tue	27	Jan	1891	Delhi	U.P.	Ind			
Wed	28	Jan	1891	Delhi	U.P.	Ind			
Thu	29	Jan	1891	Delhi	U.P.	Ind			
Fri	30	Jan	1891	Delhi	U.P.	Ind			
Sat	31	Jan	1891	Delhi	U.P.	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	1	Feb	1891	Delhi	North-West Province presently U.P	Ind	**Events during Swamiji's stay in Delhi ***	EWD1pp. 261-63, HW p.27, SND1 p.393, YN1 pp. 244-45, PB Jan 1992 p.32, VK Nov 2013 p.21 & p.30.	
Mon	2	Feb	1891	Delhi			Swamiji was the guest of Seth Shyamaldas and was staying in his Haveli in Roshanara Bagh.		
Tue	3	Feb	1891	Delhi			1) After around ten days of Swamiji's departure from Meerut the brother-disciples arrived in Delhi from Meerut and met Swamiji again. They were very happy but Swamiji was not pleased, because he wanted to travel alone. He said to his brother-disciples very strongly that he did not want to be followed by them and they should obey him. The brethren were taken aback by his resolve. They told Swamiji that after coming to Delhi they heard of one English-speaking monk called 'Swami Vividishananda', and being inquisitive they came to see that monk and found Swamiji by accident.		
Wed	4	Feb	1891	Delhi					
Thu	5	Feb	1891	Delhi					
Fri	6	Feb	1891	Delhi	U.P.	Ind	2) Though the brother-monks lived apart, they gathered at Sethji's house to have their food.		
Sat	7	Feb	1891	Delhi	U.P.	Ind	3) One day Swamiji went to consult Dr Hemchandra Sen for his infected tonsils. Somehow Dr Sen was not impressed by him and he spoke disrespectfully about Swamiji to Swami Akhandananda.		
Sun	8	Feb	1891	Delhi	U.P.	Ind	Dr Hemchandra Sen was the younger-brother of Sansarchandra Sen, the private secretary of the Maharaja of Jaipur (E.N.91.6).		**E.N. 91.6**
Mon	9	Feb	1891	Delhi	U.P.	Ind	**Events in Delhi ***	EWD1pp. 263-64, HW p.27, YN1 p.245, VK Nov 2013 p.23, SP pp. 5-6, SND1 p.396.	
Tue	10	Feb	1891	Delhi	U.P.	Ind	1) One evening Dr Sen invited Swamiji with two of his brother-monks in an assembly of many professors of the local college at his residence. They had a great discussion with Swamiji. Everybody was impressed with Swamiji's knowledge, his ideas, and his eloquence. Dr Sen invited all the monks for dinner next night.		
Wed	11	Feb	1891	Delhi	U.P.	Ind	2) After few days, Swamiji left Delhi alone. Swami Saradananda with Swami Kripananda went to Etawah. After the departure of Swamiji, Swami Brahmananda with Swami Turiyananda went to Punjab for Jwalamukhi, and Swami Akhandananda went to Vrindaban. Swamiji himself was glad in severing the last attachment of his soul – his love for his brother-disciples.		
Thu	12	Feb	1891	Delhi	U.P.	Ind			
Fri	13	Feb	1891	Delhi	U.P.	Ind	3) Swamiji proceeded towards Alwar, the princely state in Rajputana (presently Rajasthan), 57 miles from Delhi.		
Sat	14	Feb	1891	Delhi	U.P.	Ind	Swamiji's departure from Delhi (E.N.91.3)		**E.N. 91.3**

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	15	Feb	1891	Delhi ↓ Alwar	U.P. to Rajputana	Ind	**Swamiji arrived at Alwar in Rajputana *** 1) Swamiji arrived at the railway station of Alwar, one morning in the middle of February 1891. (E.N.91.4) 2) Swamiji spent his days happily with Ramasnehi, a 'ramta Vaishnav' (wandering-monk), who used to prepare tikkar (bread) with atta (flour) procured by madhukari (alms) which both of them used to eat and they spent their time singing bhajans. An old lady used to feed Swamiji chapati (hand-made bread) and affectionately called him 'Lala' (son). In his second visit to Alwar, during December 1897, standing in a crowd Swamiji called aloud his poor old friend and devoted disciple Ramasnehi, and enquired about his welfare. During this short stay in Alwar Swamiji also visited that old lady and ate the thick chapatis made by her and took some for Swami Sadananda and others.	EWD2 p.296, SND1pp. 396-97, MDG2pp. 109-10, VJ Feb 2005 p.90.	**E.N. 91.4**
Mon	16	Feb	1891		Princely state of Rajputana presently Rajasthan	Ind			
Tue	17	Feb	1891	Alwar					
Wed	18	Feb	1891	Alwar					
Thu	19	Feb	1891	Alwar	Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Alwar *** 1) Swamiji went through the roads of Alwar and arrived at the State dispensary (presently a school) which was situated at 'MalaKhera' gate. Swamiji asked Gurucharan Laskar, the Doctor in-charge there, about a nearby place for monks to stay. Laskar took him to a room in the market and called one Muslim teacher, Moulavi Sahib. Swamiji discussed the Koran with Moulavi Sahib, and remarked that the Koran had retained its pristine purity and was till date free from interpolations. 2) Gurucharan Laskar supplied things needed for his stay. Swamiji ate with Dr Laskar at his home. Laskar informed his friends and other dignitaries of the town about the arrival of an English-speaking learned swami. Moulavi Sahib also gathered people of his own sect to meet Swamiji. People irrespective of class, caste and creed, whether illiterate or learned, wealthy or poor, flocked to Swamiji. 3) Swamiji treated all the people alike and answered their questions until late at night. All were pleased with his pure looks, pleasant personality and immense knowledge. Among the admirers were Sunnis and Shiahs of the Muslim fold, Shaivites and Vaishnavites, men of wealth, position and learning and also men who were illiterate and poor.	EWD1pp. 264-65, SND1pp. 396-97, YN1 pp. 246-47, PNB1pp. 173–74, BswP pp. 139- 56.	
Fri	20	Feb	1891	Alwar	Rajasthan	Ind			
Sat	21	Feb	1891	Alwar	Rajasthan	Ind			
Sun	22	Feb	1891	Alwar	Rajasthan	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	23	Feb	1891	Alwar	Princely state of Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Alwar *** 1) To accommodate large gatherings, Swamiji was shifted to the house of Pandit Shambhunath, a retired engineer of Alwar State. 2) Swamiji sang Urdu, Hindi and Bengali songs to the gatherings which often made them emotionally charged. Before singing he would explain the inner meaning of the song. During his stay in Alwar he recited from the Upanishads, the Vedas, the Bible, and from the Puranas. 3) Swamiji illustrated his teaching of the scriptures with inspiring stories from the lives of Buddha, Shankara, Ramanuja, Guru Nanak, Kabir, Tulsidas, Chaitanya, and Ramakrishna. His discourses were interspersed with songs of Vidyapati, Chandidas, and Ramprasad. 4) Swamiji initiated a few of his followers by giving 'Mantras'. One of them was Lala Govinda Sahay Vijayvargiya, the head-clerk of a military regiment in Alwar State. In the evening Swamiji used to walk with other devotees and admirers in the Company Garden (presently Purjan Vihar). 5) One day being asked by a man why he wore 'ochre cloth', Swamiji replied he, being a monk wore the 'ochre cloth' which is the garb of mendicants.	EWD1pp. 265-68, SND1pp. 396-97, YN1 pp. 248-50, VJ Feb 2005 p.90.	
Tue	24	Feb	1891	Alwar	Rajputana presently Rajasthan	Ind			
Wed	25	Feb	1891	Alwar	Rajasthan	Ind			
Thu	26	Feb	1891	Alwar	Rajasthan	Ind	**More Events at Alwar *** 1) Swamiji's days passed in spiritual discourses and singing devotional songs. He narrated the life of Krishna mentioning many thrilling heroic incidents and about the Gopis' ardent and unique love for their Lord. 2) Being Muslim by religion, Moulavi Sahib hesitated to invite Swamiji for lunch at his house though he had a strong desire. Swamiji never had any superstition. When politely approached by the Moulavi, Panditji too had no objection and agreed to Swamiji's having lunch at the Moulavi's house. After that many other Muslim devotees invited Swamiji for lunch or dinner. 3) Once Swamiji told the devotees how Emperor Akbar made his people learn to have tolerance for other religions and how he had convinced his mother to forgive one Christian who had disrespected the Koran.	EWD1pp. 266-68, SND1pp. 396-98, YN1 pp. 248-50, PNB1pp. 174-77, BswP p.142.	
Fri	27	Feb	1891	Alwar	Rajasthan	Ind			
Sat	28	Feb	1891	Alwar	Rajasthan	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	1	Mar	1891	Alwar	Princely state of Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Alwar *** 1) One day Major Ramchandra, Dewan to the Maharaja of Alwar, invited Swamiji to his house. He thought Swamiji would exert a good influence on the Western-minded Maharaja Mangal Singh. The Dewan informed the Maharaja, who was then living in a palace two to three miles away, about the arrival of a great sadhu well-conversant in English. 2) Maharaja Mangal Singh came to Alwar and met Swamiji at Dewan Ramchandra's house. He offered respectful pranam to Swamiji. 3) The Maharaja asked Swamiji whether it was necessary for a great scholar like him to beg for his sustenance. On reply, Swamiji asked the Maharaja, if he could answer why he spent time leisurely with Westerners, going for shooting and neglecting his duties towards the State? The Maharaja told that he did all these because he liked to do so. Swamiji replied that he too begged because he liked it. 4) Swamiji taught him a lesson on the authenticity of 'idol-worship' in a wonderful way. He asked the Dewan or anybody from the audience to spit on the Maharaja's portrait! Everybody was horrified and none could do it. Swamiji explained that the idol reminds one of God and helps one to concentrate on Him. Maharaja Mangal Singh was then convinced of idol-worship.	EWD1pp. 268-70, SND1pp. 398-99, YN1 pp. 251-53, PNB1pp. 179-82.	
Mon	2	Mar	1891	Alwar					
Tue	3	Mar	1891	Alwar	Rajputana presently Rajasthan	Ind			
Wed	4	Mar	1891	Alwar					
Thu	5	Mar	1891	Alwar	Rajasthan	Ind			
Fri	6	Mar	1891	Alwar	Rajasthan	Ind			
Sat	7	Mar	1891	Alwar	Rajasthan	Ind	**Swamiji at Alwar : Events *** 1) On the repeated requests of the Dewan on behalf of Mangal Singh, Swamiji agreed to stay for a few days in his house on the condition that everybody, rich or poor, educated or illiterate, should be allowed to meet Swamiji as long as he would be staying at his house. 2) Days passed with hundreds of people coming from different sects to meet Swamiji for his advice on different aspects of life. His disciples invited him for food at their houses. The young boys of Alwar became very much obedient to Swamiji. 3) In Alwar, the association with Swamiji made the lives of many people better.	EWD1pp. 271-72, YN1 p.254, PNB1pp. 184-85.	
Sun	8	Mar	1891	Alwar	Rajasthan	Ind			
Mon	9	Mar	1891	Alwar	Rajasthan	Ind			
Tue	10	Mar	1891	Alwar	Rajasthan	Ind			
Wed	11	Mar	1891	Alwar	Rajasthan	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	12	Mar	1891	Alwar	Princely state of Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Alwar *** 1) On Swamiji's advice, many young boys started learning Sanskrit. Swamiji asked them to put effort and study hard. He wanted Indian history to be written with scientific accuracy. He explained that foreigners who understood very little of Indian culture, customs, manners, religion and philosophy, could not write a faithful unbiased history of India. 2) Once Swamiji refused to bless an old man who kept on nagging for mercy for quite a while, because he (Swamiji) believed that God never blesses anybody unless he has a strong will power and strong determination to work. 3) Swamiji requested his disciples and admirers to lead a life of brotherhood. He asked the educated people to work for the 'education of the masses' which the country needed the most. Swamiji was respectful to (another) Govinda Sahay, the 'raj-purohit' (royal-priest). Later from America, Swamiji conveyed to him his love.	EWD1pp. 270-75, YN1 pp. 255-58, PNB1pp. 183-89, VJ Jun 2005 pp.291-93.	
Fri	13	Mar	1891	Alwar					
Sat	14	Mar	1891	Alwar	Rajputana presently Rajasthan	Ind			
Sun	15	Mar	1891	Alwar					
Mon	16	Mar	1891	Alwar	Rajasthan	Ind			
Tue	17	Mar	1891	Alwar	Rajasthan	Ind	**Swamiji at Alwar : Events *** 1) Swamiji spent a lot of time with his disciples and admirers advising them to be strong and manly. One of his disciples said that it would not be possible to stick to high morals if one had to work in this world. Swamiji replied due to the fault of the prevailing system of education no one wanted to earn money keeping his character intact. He said that our youth should stay at villages and do agriculture on scientific basis. This was the need of the day. 2) Whenever Swamiji wanted to leave to lead a wandering life, they prevented him, requesting him to stay back for a few more days. They loved Swamiji very dearly.	EWD1pp. 270-75, YN1 pp. 255-58, PNB1pp. 183-89.	
Wed	18	Mar	1891	Alwar	Rajasthan	Ind			
Thu	19	Mar	1891	Alwar	Rajasthan	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	20	Mar	1891	Alwar	Rajasthan	Ind	**Events during Swamiji's stay at Alwar ***	EWD1pp. 270-75, SND1 p.400, YN1 pp. 255-58, PNB1pp. 183-89.	
Sat	21	Mar					1) A poor Brahmin boy who loved him very much often came to Swamiji. Though he had crossed the age of 'Upanayana' (the sacred thread ceremony of Brahmins) he could not perform the ritual for lack of money and means.		
Sun	22	Mar	1891				2) Swamiji asked the devotees to collect money for his 'Upanayana' and he enquired later from Mount Abu on 30 April 1891 from Govinda Sahay about the completion of the ceremony.		
Mon	23	Mar							
Tue	24	Mar	1891	Alwar	Rajasthan	Ind			
Wed	25	Mar					3) Swamiji yearned for a free wandering life and he told his disciples that a monk should not stay at one place for a long time.		
Thu	26	Mar	1891				[People who were close to Swamiji in Alwar (E.N.91.4)].		**E.N. 91.4**
Fri	27	Mar							
Sat	28	Mar	1891	Alwar ↓ Pandupol	Rajputana presently Rajasthan	Ind	Swamiji left Alwar, bidding farewell to his disciples and admirers. [Swamiji's departure from Alwar and places at Alwar where Swamiji stayed (E.N.91.4)]. He travelled by a covered bullock-cart up to Pandupol, eighteen miles away from Alwar. Several of his disciples and admirers accompanied him for the first fifty to sixty miles. They slept in Hanumanji's temple at night.	EWD1 pp. 275-76, YN1 pp. 257-58, VRK1 p.382.	**E.N. 91.4**
Sun	29	Mar	1891	Tahla	Rajasthan	Ind	Swamiji went on foot with his party through a mountainous region infested with wild beasts, to a village called Tahla, spent the night in the temple of Nilkantha Mahadev, the great God with blue throat, and meditated there.	EWD1 p.276, PNB1pp. 190-91.	
Mon	30	Mar	1891	Narayani	Rajasthan	Ind	Swamiji with his companions walked some eighteen miles farther to the village Narayani. Here the Divine Mother is worshiped in one of her many forms.	EWD1 p.277, VRK1 p.382.	
Tue	31	Mar	1891	Baswa ↓ Bandikui ↓ Jaipur	Rajasthan	Ind	**Swamiji reached Jeypore City (presently Jaipur) *** Swamiji left his companions and proceeded alone and reached Baswa railway station some sixteen miles away. He reached Jaipur by train. One devotee of Alwar was waiting in Bandikui station to receive Swamiji and accompanied him for the rest of the journey to Jaipur.	EWD1 p.277, SND1 p.400, YN1 p.259.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	1	Apr	1891	Jeypore City presently Jaipur	Princely state of Rajputana presently Rajasthan	Ind	**Swamiji at Jeypore (presently Jaipur) : Events *** 1) Swamiji remained at Jaipur for two weeks. 2) The disciple (maybe Govinda Sahay of Alwar) insisted on Swamiji's posing for a photograph. Swamiji initially expressed his unwillingness but finally agreed to pose for. That was the first photograph of Swamiji during his wanderings as a parivrajaka. 3) Perhaps Swamiji was given a letter of introduction by Dewan Major Ramchandra (or any other important person of Alwar) to Sardar Hari Singh Ladkani, the Commander-in-Chief of the Jaipur State who invited Swamiji as a guest. 4) At Jaipur, Swamiji met one Pandit under whom he began studying Panini- Grammar (Panini's Ashtadhyayi). But the Pandit, though very learned, failed to explain the Patanjali Bhasya on the first Sutra and expressed his inability to do so. Swamiji tried hard and finally succeeded in mastering it. 5) A letter addressed to Swami Saradananda which though was unsigned, but was in Swamiji's own handwriting, was received at Baranagore Math, with the postal seal of Jaipur. In this letter Swamiji asked for a particular medicine to be sent to a particular person at Jaipur. (SND1p.394)	EWD1pp. 277-78, YN1 pp. 258- 60, PNB1 pp. 191-92, VJ Aug 2005 p.390, MDG2 p.109. SND1 p.394.	
Thu	2	Apr	1891						
Fri	3	Apr	1891	Jaipur	Princely state of Rajputana presently Rajasthan	Ind			
Sat	4	Apr	1891	Jaipur					
Sun	5	Apr	1891	Jaipur	Rajasthan	Ind	**Events during Swamiji's stay at Jaipur *** 1) Swamiji became intimate with Sardar Hari Singh Ladkani who was a non-believer in idol and image worship and even after a lot of discussion with Swamiji remained unconvinced. In the evening, while walking on the footpath they came across a procession in which the idol of Sri Krishna was being taken. Swamiji suddenly touched his body and he felt as if he saw the real Krishna among the devotees taking the idol. 2) During a discussion, a learned Sardar, Pandit Suraj Narain, a Vedantist, declared that he was a non-believer of the Avatars of Hindu mythology and never found any difference between himself and an Avatar. Swamiji wittily asked him which class of Avatars he felt his oneness with – 'Fish, Tortoise or Boar'? There was loud laughter. [Misconception regarding the meeting between Swami Akhandananda and Swamiji at Jaipur. (E.N.91.5)].	EWD1 p.278, YN1 pp. 259-60.	
Mon	6	Apr	1891	Jaipur	Rajasthan	Ind			
Tue	7	Apr	1891	Jaipur	Rajasthan	Ind			
Wed	8	Apr	1891	Jaipur	Rajasthan	Ind			**E.N. 91.5**

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	9	Apr	1891	Jaipur	Rajasthan	Ind	**Events during Swamiji's stay at Jaipur *** 1) Swamiji was the guest of Hari Singh Ladkani at Jaipur. 2) Swamiji probably visited the house of Sansarchandra Sen, the private secretary of the Maharaja of Jaipur. (E.N.91.6) 3) Swami Shivananda's letter dated 12 August 1891 and Swami Akhandananda's letter dated 22 July 1891 both support Swamiji's stay in Jaipur in the month of Baisakh (April). Swami Akhandananda also mentioned in his letter that Swamiji's photograph was taken there.	EWD1 p.278, YN1 p.259, BswP pp. 543-46, SP p.8 , AkhP p.76.	
Fri	10	Apr	1891	Jaipur	Rajputana presently Rajasthan	Ind			**E.N. 91.6**
Sat	11	Apr	1891	Jaipur	Rajasthan	Ind			
Sun	12	Apr	1891	Jaipur ↓ ? Kishangarh	Rajasthan	Ind	Probably Swamiji left Jaipur and visited Kishangarh and thereafter reached Ajmer (18 miles away) on 13 or 14 April. Swamiji might have visited Nimbarkacharya Peeth in Kishangarh. Possibly Swamiji had an introduction from Maharaja Mangal Singh of Alwar and met Maharaja Sardul Singh of Kishangarh.	VJ Sep 2005 p.441.	
Mon	13	Apr	1891		Rajasthan	Ind			
Tue	14	Apr	1891	Ajmere presently Ajmer	Rajasthan	Ind	Letter to Govinda Sahay from Ajmere (presently Ajmer).	CW 6 p.266.	
Wed	15	Apr	1891				Swamiji at Ajmer		
Thu	16	Apr	1891		Rajasthan	Ind	**Swamiji at Ajmere (presently Ajmer) *** Swamiji visited the palace of Akbar, the famous Dargah – the burial-place of a renowned Muslim saint, Mainuddin Chisti, Puskar, Savitri temple, Gayatri Devi temple and a famous temple of Brahma, the only one of its kind in the whole of India.	EWD1pp. 278-79, YN1 p.260.	
Fri	17	Apr	1891	Ajmer	Rajasthan	Ind			
Sat	18	Apr	1891	Ajmer	Rajasthan	Ind			
Sun	19	Apr	1891	Ajmer	Rajasthan	Ind			
Mon	20	Apr	1891	Ajmer	Rajasthan	Ind	**Swamiji at Ajmer *** During these days Swamiji might have stayed for a few days in the house of Modan Gopal Dey Biswas at 'Ghoshi Mahalla' of Ajmer. Modan Gopal Dey Biswas was an employee of Rajputana Malwa Railway, and treasurer of Railway Co-operative Society at that time. Swamiji met Mr Amarnath Chattapadhyay, a young boy from the same locality of 'Ghoshi-Mahalla' in Ajmer. He accompanied Swamiji on Sitar while Swamiji sang.	VJ Sep 2005 pp. 441-43, EWD1pp. 278-79,	**E.N. 91. 6a (Appen)**
Tue	21	Apr	1891	Ajmer	Rajasthan	Ind			
Wed	22	Apr	1891	Ajmer	Rajasthan	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	23	Apr	1891	Ajmer	Rajasthan	Ind	**Swamiji at Ajmer ***	EWD1pp. 278-79, YN1 p.260.	
Fri	24	Apr	1891	Ajmer	Rajasthan	Ind	Swamiji visited places of interest and also the places of pilgrimage at Ajmer.		
Sat	25	Apr	1891	Ajmer ↓ on the way to Mount Abu	Rajasthan	Ind	One Event *: 1) One day Swamiji left Ajmer and proceeded towards Mount Abu. 2) An incident might have occurred, while Swamiji travelled with two Europeans in the same railway compartment on the way to Mount Abu. In the train, they mistook Swamiji to be an illiterate monk, passed unwanted remarks in English. When the train halted at the next station, Swamiji spoke to the Station Master in English. Two Europeans realized their fault and in reply to their query Swamiji expressed his views about them, saying that it was not the first time that he had seen fools.	EWD1pp. 278-79 & pp. 349-50, YN1 p.260, PNB1 p.192.	
Sun	26	Apr	1891		Rajasthan	Ind			
Mon	27	Apr	1891		Rajasthan	Ind			
Tue	28	Apr	1891	Mount Abu	Rajasthan	Ind	1) In Mount Abu, in the beginning, Swamiji stayed in the house of the clerk of the Department of Vaccination, Sri Murlilal. Sri Murlilal was a good friend of Dr Gurucharan Laskar of Alwar who hosted Swamiji happily with great respect. [Swamiji's arrival at Mount Abu. (E.N.91.7)]	BswP pp. 152-53, VJ Jun 2005 p.291 & Oct 2005 p.485.	**E.N. 91.7**
Wed	29	Apr	1891	Mount Abu	Rajasthan	Ind			
Thu	30	Apr	1891	Mount Abu	Rajputana presently Rajasthan	Ind	Swamiji wrote a letter to his disciple Govinda Sahay of Alwar. In the letter he informed about his stay in the house of Sri Murlilal, and enquired about the 'Upanayana' of the brahmin boy of Alwar. Swamiji enquired about two of his brothers Ganga Sahay and Durga Sahay. Swamiji also conveyed his regards to two English commanders of Alwar. Swamiji wrote another letter to Govinda Sahay, asking him to go on with his japa. He also gave some instructions on 'pranayama' and asked him to communicate it to Harbux, another disciple.	CW 6 p.267, V J Jun 2005 pp. 291-92, BswP pp. 152-53.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	1	May	1891	Mount Abu	Rajasthan	Ind	**Swamiji at Mount Abu *** 1) Interested as he was in Indian Art and sculpture (Jainism), Swamiji spent days in observing the glory of the Dilwara temple in Mount Abu, transforming himself into a Jaina, as it were. His patriotic soul was proud of India for its wonderful work of art. 2) Swamiji enjoyed the Nakki Lake of Mount Abu and in the evening he used to stroll by the lake.	EWD2 (1913) p.147, EWD1 p.279, YN1 pp. 260-63.	
Sat	2	May	1891	Mount Abu	Rajasthan	Ind			
Sun	3	May	1891	Mount Abu	Rajasthan	Ind			
Mon	4	May	1891	Mount Abu	Rajasthan	Ind			
Tue	5	May	1891	Mount Abu	Rajasthan	Ind			
Wed	6	May	1891	Mount Abu	Rajasthan	Ind			
Thu	7	May	1891	Mount Abu	Rajasthan	Ind	**Events during Swamiji's stay at Mount Abu *** 1) Soon some people assembled around Swamiji to enjoy his holy company and they all used to stroll along Bailey's Walk. One evening while walking with his followers, Swamiji sat on a stone and started singing. His song went on for hours. Some Europeans, also taking an evening walk, were charmed with the melodious voice, and wanted to meet the singer. They had to wait for a long time to congratulate Swamiji. 2) Swamiji lived in an abandoned cave (Champa-Gupha, YN1p.261) for some time and was engaged in spiritual practices. He had only one or two blankets, a water pot and a few books with him. 3) A Muslim Vakil, Sri Faiz Ali Khan Faiz (Munshi Faiz Ali Khan), pleader of the Prince of the Native State (Riasat) of Kishangarh estate of Mount Abu, was attracted to Swamiji and started visiting him off and on. 4) Vakil was very much impressed with Swamiji's learning. He was an honest Muslim with broad ideas and Swamiji spent days with him on spiritual discussions.	EWD1pp. 279-80, BS (2013) pp.25-26, YN1 p.261.	
Fri	8	May	1891	Mount Abu	Rajputana presently Rajasthan	Ind			
Sat	9	May	1891	Mount Abu					
Sun	10	May	1891	Mount Abu	Rajasthan	Ind			
Mon	11	May	1891	Mount Abu	Rajasthan	Ind			
Tue	12	May	1891	Mount Abu	Rajasthan	Ind			
Wed	13	May	1891	Mount Abu	Rajasthan	Ind			
Thu	14	May	1891	Mount Abu	Rajasthan	Ind			
Fri	15	May	1891	Mount Abu	Rajasthan	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	16	May	1891	Mount Abu	Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Mount Abu ***	EWD1pp. 279-80, BS (2013) pp.25-26, YN1 p.261.	
Sun	17	May	1891	Mount Abu			1) The Vakil Sri Faiz Ali Khan Faiz wanted to serve him in any possible way. Swamiji told him, as the rainy season was approaching and the cave did not have any doors, it would be of help to him if the Vakil could make a pair of doors for the cave.		
Mon	18	May	1891	Mount Abu			2) The Vakil suggested Swamiji, the cave being a wretched one he (Swamiji) could comfortably live in his (Vakil's) bungalow, and he would make separate arrangements for Swamiji.		
Tue	19	May	1891	Mount Abu			3) Swamiji agreed to his proposal and shifted to the Vakil's bungalow.		
Wed	20	May	1891	Mount Abu	Rajasthan	Ind			
Thu	21	May	1891	Mount Abu	Rajasthan	Ind			
Fri	22	May	1891	Mount Abu	Rajasthan	Ind			
Sat	23	May	1891	Mount Abu	Rajasthan	Ind			
Sun	24	May	1891	Mount Abu	Rajasthan	Ind	**Events during Swamiji's stay at Mount Abu ***	EWD1 p. 280, BS (2013) pp.25-26, YN1 pp. 261-62.	
Mon	25	May	1891	Mount Abu	Rajasthan	Ind	1) Swamiji probably at this time stayed at Vakil Sri Faiz Ali Khan Faiz's place in Kishangarh Kothi (house).		
Tue	26	May	1891	Mount Abu	Rajasthan	Ind	2) There Swamiji got acquainted with many dignitaries of the State through the Vakil and his colleague officers of other Riasat. Swamiji made many friends in Mount Abu, including the Vakil of the Maharao of Kotah, and Thakur Fateh Singh, the minister of that Prince.		
Wed	27	May	1891	Mount Abu	Rajasthan	Ind	3) Vakil of Kotah came and had discussion with Swamiji.		
Thu	28	May	1891	Mount Abu	Rajasthan	Ind	4) Days passed in having discussions on the Vedas, Upanishads, Shastras, and the Koran etc.		
Fri	29	May	1891	Mount Abu	Rajasthan	Ind	5) Residence of Sri Faiz Ali Khan Faiz was near Khetri house (bungalow of the Raja of Khetri).		
Sat	30	May	1891	Mount Abu	Rajasthan	Ind	6) In the mean time the Vakil invited Munshi Jagmohanlal, Private Secretary to the Raja of Khetri (Dewan of Khetri), to meet Swamiji, his guest.		**E.N. 91.7**
Sun	31	May	1891	Mount Abu	Rajasthan	Ind	[Probable places of Swamiji's stay at Mount Abu. (E.N.91.7)].		

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	1	Jun	1891	Mount Abu	Rajasthan	Ind	**Swamiji at Mount Abu *** Swamiji probably at this time stayed at Vakil Sri Faiz Ali Khan Faiz's place in Kishangarh Kothi.	EWD1pp. 280-81.	
Tue	2	Jun	1891						
Wed	3	Jun	1891						
Thu	4	Jun	1891	Mount Abu	Rajputana presently Rajasthan	Ind	**Swamiji at Mount Abu** Munshi Jagmohanlal arrived at the Vakil's bungalow to meet Swamiji, who was resting, wearing only a loin-cloth and a piece of ochre cloth. He mistook Swamiji to be an ordinary monk. He asked Swamiji, being a Hindu monk, how he could live with a Muslim. At this, Swamiji flared up and said that he was above all social conventions and that he could even dine with a Bhangi (sweeper) as all are Shiva Himself. For him there was nobody high or low. A divine fire shone about him. Jagmohanlal was silenced and invited Swamiji to meet Raja Ajit Singh in his bungalow. The monk said that he would go a day later. Hearing this, the Raja Saheb in the palace (bungalow) grew impatient and wanted to rush to Swamiji. But Swamiji himself went and met him. Swamiji reached Khetri Raja's bungalow (kothi) at Mount Abu at about 7.30 p.m. Hardayal Singh of Jodhpur was also present there. His Highness warmly welcomed Swamiji. It was love at first sight that filled the hearts of both, when they met each other on 4 June 1891. The Raja asked questions on 'Life' and 'Education'. He enjoyed the spiritual nectar flowing from Swamiji's lips. Swamiji had dinner and left at 11 p.m.	EWD1pp. 280-81, SND1pp. 407-8, BS p.37, YN1p.62.	
Fri	5	Jun	1891	Mount Abu	Rajasthan	Ind	The events of Swamiji's life during the period from **4 June to 27 October have been mostly quoted from the Waqyat Register of Khetri Raj [WR] (E.N.91.8)**	BS (2013) pp.30-44.	**E.N. 91.8**
Sat	6	Jun	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Swamiji arrived at the Maharaja's bungalow at 10 a.m. They had their meal at 10.30 a.m. They discussed about religion in English and Sanskrit. Swamiji left at around 1 p.m. (YN1 p.263)	EWD1 p.281, BS p.37.	
Sun	7	Jun	1891	Mount Abu	Rajasthan	Ind	Swamiji probably at this time stayed at Vakil's Kishangarh Kothi in Mount Abu, met friends and discussed religious matters.	EWD1pp. 280-81. BS (2013) pp.25-33.	
Mon	8	Jun							
Tue	9	Jun	1891	Mount Abu	Rajasthan	Ind			
Wed	10	Jun							

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	11	Jun	1891	Mount Abu	Rajputana presently Rajasthan	Ind	**Swamiji at Mount Abu** [WR] Camp: Abu. Swamiji went to the Maharaja's place for the third time, in the morning. He discussed shastras and had lunch at 10.30 a.m. They discussed Philosophy and Education. Swamiji sang a few songs and left at 2 p.m.	EWD1 p.281, BS p.37, YN1 p.263.	
Fri	12	Jun	1891	Mount Abu	Rajasthan	Ind	Swamiji at Mount Abu	EWD1 p.281.	
Sat	13	Jun							
Sun	14	Jun							
Mon	15	Jun	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Swamiji arrived at Raja Ajit Singh's place at 10 a.m., had discussion on various subjects and had lunch at noon time. Swamiji left at three in the afternoon.	EWD1 p.281, BS p.38.	
Tue	16	Jun	1891	Mount Abu	Rajasthan	Ind	**Events during Swamiji's stay at Mount Abu *** 1) Probably during these days (or, any other time) at the request of Thakur Mukund Singh, Swamiji might have stayed in his house for some time. Thakur Mukund Singh was an Arya Samajist, and follower of Swami Dayananda Saraswati. 2) Har Bilas Sarda, a member of the Central Legislative Assembly of India, came to stay during the summer days with his friend Thakur Mukund Singh and there he met Swamiji. Har Bilas Sarda stayed there for ten days. The three of them had discussions on Vedanta and various other subjects. 3) They used to go for afternoon walks. After dinner one night, Swamiji sang a song at Thakur Sahib's request and charmed all. From then onwards, every day, Har Bilas Sarda would request him to sing one or two songs. He was also very much impressed by Swamiji's love for his motherland and Hindu culture.	EWD1 p.282, PB Feb 1946 p. 82, PB Jul 1955 p.311, Sam1 p.75, VJ Oct 2005 p.487.	
Wed	17	Jun	1891	Mount Abu	Rajasthan	Ind			
Thu	18	Jun	1891	Mount Abu	Rajasthan	Ind			
Fri	19	Jun	1891	Mount Abu	Rajasthan	Ind			
Sat	20	Jun	1891	Mount Abu	Rajasthan	Ind			
Sun	21	Jun	1891	Mount Abu	Rajasthan	Ind			
Mon	22	Jun	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Swamiji came to Maharaja Ajit Singh's kothi (royal residence) at 9 a.m. and waited in the outer room (ante-room). The Maharaja came late and had discussions on different shastras and education. They had lunch at 11.45 a.m. after which the Raja went to take rest. Swamiji rested in the middle room. At 2.30 p.m., His Highness came to the middle room and had discussions till 5 p.m. Then Swamiji left.	BS p.38, YN1 p.263, EWD1 p.281.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	23	Jun	1891	Mount Abu	Rajputana presently Rajasthan	Ind	**Swamiji at Mount Abu** [WR] Camp: Abu. Swamiji came to the kothi and had discussions with the Maharaja. They had lunch at noon. Probably that day or any other day* in the evening the Raja with his party went out for hunting tiger and Swamiji accompanied them.	BS p.38, EWD1 p.281.	
Wed	24	Jun	1891	Mount Abu	Rajputana presently Rajasthan	Ind	[WR] Camp: Abu. The Raja ordered the tiger (shot earlier) to be brought. Nathia, the cobbler removed the skin and left it in the open for drying. In the meantime Swamiji came to the Kothi at 9.30 a.m., had discussion with the Raja as usual and had lunch at noon. They took rest. Around 5 p.m. Har Bilas Sarda, the President of Arya Samaj and Thakur Mukund Singh of Jaleswar came and they had discussion on different matters with Swamiji and the Maharaja for about half an hour. Later on Thakur Mukund Singh played on the harmonium.	BS p.39, EWD1 p.281, YN1pp. 263-64.	
Thu	25	Jun	1891	Mount Abu	Rajasthan	Ind	**Swamiji at Mount Abu** Swamiji met friends, had religious discussions, and spent time in spiritual practice.	EWD1pp. 280-81.	
Fri	26	Jun	1891						
Sat	27	Jun	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Swamiji came and waited in the central room. The Maharaja and Swamiji had lunch at 11.30 a.m. At noon, His Highness went to see Mr Pilot and returned within fifteen minutes and talked with Swamiji. Swamiji sang while the Raja accompanied him on the harmonium till 4 p.m.	BS p.39, EWD1 p.281.	
Sun	28	Jun	1891	Mount Abu	Rajasthan	Ind	**Swamiji at Mount Abu** Swamiji spent time in meditation, read books, met friends and discussed various matters with them. [***** At this time Swamiji might have stayed with Thakur Mukund Singh]	EWD1pp. 281-82.	
Mon	29	Jun							
Tue	30	Jun							

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	1	Jul	1891	Mount Abu	Rajasthan	Ind	**Swamiji at Mount Abu *** Swamiji probably at this time stayed with Thakur Mukund Singh or at Vakil's Kishangarh Kothi in Mount Abu (EWD1p.82).	BS (2013) pp.25-33.	
Thu	2	Jul							
Fri	3	Jul							
Sat	4	Jul	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Swamiji came at 1 p.m., and had discussion for sometime with the Raja on education in the central room (YN1p.264).	BS p.40.	
Sun	5	Jul	1891	Mount Abu	Rajasthan	Ind			
Mon	6	Jul	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Maharaja Pratap Singh and Thakur Fateh Singh came and stayed for an hour. Afterwards Swamiji came to the kothi. He had lunch and discussion with His Highness. More or less same routine was followed on July 8, July 9, July 11, July 14, and July 17 (EWD1p.281).	BS p.40, YN1 p.264.	
Tue	7	Jul	1891	Mount Abu	Rajasthan	Ind			
Wed	8	Jul					[WR] Camp: Abu. Swamiji met the Maharaja of Khetri and talked with him.	BS p.40.	
Thu	9	Jul	1891	Mount Abu	Rajputana presently Rajasthan	Ind	[WR] Camp: Abu. Swamiji came and had discussion with the Maharaja and Munshi Jagmohanlal. In the evening, Swamiji joined the party at lake-house (Nakki Talau Kothi) as an honoured guest, arranged by Kuwar Syonath Singh with His Highness, Thakur Fateh Singh and Thakur Mukund Singh. Swamiji had dinner sitting by the side of the Maharaja. By mid-night, dinner was over.	EWD1 p.281, BS p.40, BswP pp. 1157-67.	
Fri	10	Jul	1891	Mount Abu	Rajasthan	Ind			
Sat	11	Jul	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Swamiji came, had lunch at 11 a.m. with the Raja and had a long discussion (BS p.41).	EWD1 p.281.	
Sun	12	Jul	1891	Mount Abu	Rajasthan	Ind			
Mon	13	Jul							
Tue	14	Jul	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Swamiji came, sat in the middle room and had lunch with the Raja at 11 a.m. They discussed philosophical matters for some time.	EWD1 p.281, BS p.41.	
Wed	15	Jul	1891	Mount Abu	Rajasthan	Ind			
Thu	16	Jul							
Fri	17	Jul	1891	Mount Abu	Rajasthan	Ind	[WR] Camp: Abu. Swamiji came, had lunch with His Highness. They had discussion in the middle room (BS p.41).	VJ Nov 2005 p.537.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	18	Jul	1891	Mount Abu	Rajputana presently Rajasthan	Ind	**Swamiji at Mount Abu** [WR] The Raja recently purchased a new Kothi [Uniyara House] at Mount Abu. On the occasion of the opening ceremony of the Kothi, Agnihotra was performed and twenty-one Brahmins were invited to dinner and were given 'dakshina' (fee of a priest). Raja Ajit Singh invited some honoured guests to the dinner party. Swami Vivekananda was invited with Thakur Fateh Singh Rathor, Thakur Mukund Singh Chouhan of Jaleswar and Man Singh of Jamnagar. They enjoyed sitar recital by Choubeyji. All had dinner at midnight. Shyam Ladkani of Singasan, Moti Singh Nathawat, Kesarji and Binj Ji of Chirana were present. Swamiji had a separate table. After dinner His Highness played on the harmonium. His Highness moved to the new Kothi.	EWD1 p.281, BS p.42, BswP pp. 1160-61. YN1 p.264.	**E.N. 91.8 a**
Sun	19	Jul	1891	Mount Abu	Rajputana presently Rajasthan	Ind	For days, Raja Ajit Singh listened to the Monk's words of wisdom and became very much devoted to Swamiji. *****One day, he requested Swamiji to come to Khetri with him and he promised to serve him (Swamiji) whole-heartedly. Swamiji thought for some time and agreed to accompany His Highness Raja Ajit Singh to Khetri.	EWD1pp. 282-83, YN1 p.264.	
Mon	20	Jul							
Tue	21	Jul							
Wed	22	Jul	1891	Mount Abu					
Thu	23	Jul							
Fri	24	Jul	1891	On the way to Jaipur	Rajasthan	Ind	[WR] Swamiji left Mount Abu and started for Jaipur with Raja Ajit Singh by train. (BS p.42, YN1p.264).	EWD1 p.283.	
Sat	25	Jul	1891	Jaipur	Rajasthan	Ind	[WR] They reached Jaipur at 5 a.m. Thakur Hari Singh, Jagmohanlal, Jamunalal, Lala Syo Bux, Panne Singh Vakil of Sikar, Pandit Laxminarayan and Gopal Sahel came to greet the Raja. All reached Jaipur Khetri house at 5.30 a.m.	EWD1 p.283, BS p.43	
Sun	26	Jul	1891	Jaipur	Rajasthan	Ind	[WR] Camp: Jaipur. Raja Ajit Singh sat in the Northern Palace (northern wing of the palace) to meet visitors and also talked with Swamiji. They had lunch after 10 a.m.	EWD1 p.283, BS p.43.	
Mon	27	Jul	1891	Jaipur	Rajasthan	Ind	[WR] Camp: Jaipur. Swamiji and the Raja had discussion with Thakur Hari Singh and Syo Bux of Sikar.	BswP p.1162.	
Tue	28	Jul							
Wed	29	Jul	1891	Jaipur	Rajasthan	Ind	[WR] Camp: Jaipur. Swamiji talked for some time with the Raja sitting in the middle room of the house where sherbet (a beverage) was served. (BS p.43)	BswP p.1162.	
Thu	30	Jul	1891	Jaipur	Rajasthan	Ind	Swamiji spent much of the time with Raja Ajit Singh. As before, they talked on various subjects, read books and enjoyed music.	EWD1 p.283.	
Fri	31								

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	1	Aug	1891	Jaipur	Rajasthan	Ind	Swamiji at Jaipur.		
Sun	2	Aug	1891	Jaipur	Rajasthan	Ind	[WR] Camp: Jaipur. Swamiji went out for an evening walk with the Raja and others and came back at 7 p.m. The Raja had discussion with Narayan Singh, Bahadur Singh, Hari Singh, and Swamiji.	BS p.43, BswP p.1162.	
Mon	3	Aug	1891	Khairthal	Rajputana presently Rajasthan	Ind	[WR] **Swamiji left Jaipur for Khetri.** The party started from Jaipur by train for Khetri and reached Khairthal in the evening. Thakur Harnath Singh of Bonkoti and Jorawar Singh of Khetri had come with horses to receive His Highness. They rested for the night at Khairthal.	BS p.43, YN1 p.264.	
Tue	4	Aug	1891	Kotputli	Rajasthan	Ind	[WR] The party with Swamiji left Khairthal in the Raja's state-carriage and reached Kot (Kotputli) where they stayed for the day. (BS p.43)	EWD1 p.283.	
Wed	5	Aug	1891	Way to Khetri	Rajasthan	Ind	[WR] Left Kot for Khetri. On the way the Raja spent time with Swamiji asking him questions and listening to his answers.	EWD1 p.283.	
Thu	6	Aug							
Fri	7	Aug	1891	Khetri	Princely state of Rajputana presently Rajasthan	Ind	**Swamiji reached Khetri** [WR] They reached Khetri at 7 a.m. Swamiji stayed at the Royal house – Futteh Billass as a royal guest. The members of the Raja's family then were Maharaja Ajit Singh, his wife Champabat, his elder daughter Suryakumari who was 9 years old, and younger daughter Chandrakumari, who was 3 years old.	BS p.43, VJ Mar 2006 pp.135-36.	
Sat	8	Aug	1891	Khetri	Rajasthan	Ind	In Pandit Jhabarmal Sharma's book: 'Rajasthan mein Vivekananda' (Vol.2) p.172, (Chronological table) it is mentioned that on 8 August 1891 Swamiji listened to the song of the great Vaishnava saint Surdas sung by a nautch-girl.		
Sun	9	Aug	1891	Khetri	Princely state of Rajputana presently Rajasthan	Ind	**Swamiji at Khetri** [WR] 1) The subjects of the Raja came to pay 'salam-malum' (respect) to Raja Ajit Singh. The tiger skin (tiger shot at Mount Abu) was examined by the Raja. Swamiji came at 11 a.m. They had long discussions in English and Swamiji left at 2 p.m. In the afternoon, after returning from Ajit Niwas Garden, the Raja had a talk with Swamiji. After 7 p.m. the Raja sat with his officials on the roof top of Dewan Khana. 2) The Nartaki (nautch girl) episode which acted as an eye-opener to Swamiji probably had happened that day. (E.N. 91.9).	PB Feb 1984 p.66, JBS pp. 32-33, BS p.44, BswP pp. 1162-163.	**E.N. 91.9**

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	10	Aug	1891	Khetri	Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** At the Khetri Palace, Swamiji got acquainted with Pandit Narayandas, the greatest Sanskrit grammarian of that time in Rajputana whom he referred to as 'my professor'. Swamiji completed the lessons of 'Panini- Grammar' (Panini's Ashtadhyayi) with Pandit Narayandas, which he had begun at Jaipur. Pandit Narayandas was pleased to have a learned pupil like Swamiji. They continued the study of the sutras of Panini and the Mahabhashya of Patanjali in the verandah (terrace) of the Gopinath temple (presently a Sanskrit primary school).	EWD1 p.284, PB Feb 1984 p.67, YN1 pp. 264-65.	
Tue	11	Aug	1891	Khetri	Rajasthan	Ind			
Wed	12	Aug	1891	Khetri	Rajasthan	Ind			
Thu	13	Aug	1891	Khetri	Rajasthan	Ind	[WR] At 7.45 a.m. Raja Ajit Singh received people who came to pay their respect. Swamiji came and had long discussion with the Raja; they inspected a microscope which arrived from England after being repaired.	BS p.45.	
Fri	14	Aug	1891	Khetri	Rajasthan	Ind			
Sat	15	Aug	1891	Khetri	Rajasthan	Ind	[WR] The Raja was busy with the microscope. Swamiji came at 9 a.m. They read books, played on the harmonium and had lunch at 11 a.m.	BS p.45.	
Sun	16	Aug	1891	Khetri	Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** 1) Swamiji showed great interest in science and at his suggestion Raja Ajit Singh started a small laboratory in the top floor of his palace, equipped with a telescope and a microscope. They made good use of these instruments. It was from Swamiji, the Raja learnt the fundamental principles of Physics, Chemistry and Astronomy. The Raja himself admitted that he was drawn towards Astronomical and Physical science inspired by Swamiji. 2) On a day, before 20 August, the Raja might have shifted to the Temple palace near the Raghunathji Temple at Panna Talab and Swamiji also stayed separately nearby.	EWD1 p.284, YN1 p.264, Sam1 p.74, VJ Jan 2006 pp.37-40.	
Mon	17	Aug	1891	Khetri	Rajasthan	Ind			
Tue	18	Aug	1891	Khetri	Rajputana presently Rajasthan	Ind			
Wed	19	Aug	1891	Khetri	Rajasthan	Ind	[WR] The Maharaja went to the Temple palace, sat on the galicha (carpet) and discussed shastras with Swamiji, Pandit Lakhsminarayan and Narayandas.	BS p.45.	
Thu	20	Aug	1891	Khetri	Rajasthan	Ind	[WR] Camp: At Tank Khetri. In the Temple palace Swamiji talked with the Raja who remained busy with a microscope. Munshi Jamir Ali, Pandit Gopinath, Shah Arjundas and Shobhalal came. After dinner the Raja discussed shastras with Swamiji.	BS p.45, BswP p.1163.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	21	Aug	1891	Khetri	Rajasthan	Ind	**Swamiji at Khetri**		
Sat	22	Aug	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: Ganga Sahay came to talk to His Highness for an hour. In the meantime Swamiji came, discussed shastras and read books with the Raja.	BS p.46.	
Sun	23	Aug	1891	Khetri	Rajasthan	Ind			
Mon	24	Aug	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: The Raja himself went to the place where Swami Vivekananda (Swamiji) was staying. They had discussion till 8 p.m. and then the Raja came back to the tank.	BS p.46, BswP p.1163.	
Tue	25	Aug	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: Swamiji came and had conversation with the Raja. Both Swamiji and the Raja were experimenting with the microscope.	BS p.46, YN1p.265	
Wed	26	Aug	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: Swamiji came at 2 p.m. They had discussion and proceeded for Ajit Niwas Garden at 5.30 p.m.	BS p.46.	
Thu	27	Aug	1891	Khetri	Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** 1) For many occasions Swamiji and Raja Ajit Singh played and enjoyed music in the house by the side of the talab. The Raja was a musician and poet. Swamiji used to sing a song, composed by the Raja. 2) Raja Ajit Singh became a devoted disciple and used to kneel in reverence before Swamiji. The sacred relation between the Guru and the disciple was very deep and intimate. They loved and respected each other. Being very intimate, the Raja probably wanted to know about Swamiji's pre-monastic life. In reply, Swamiji might have expressed his worry of incapability in bearing his mother's expenses though he was her eldest son. Swamiji's feelings touched the heart of the Raja so deeply that most probably he decided then and there, that in future he would help his Guru's mother. 3) While talking, someday Swamiji must have discussed with Raja Ajit Singh about his intention of going to the West, as found in Swamiji's later dated 15 February 1893 to the Raja.	EWD1 p.285, YN1 p.264, PB Feb 1984 p.69, CW 9 pp.214-17.	
Fri	28	Aug	1891	Khetri	Rajasthan	Ind			
Sat	29	Aug	1891	Khetri	Rajasthan	Ind			
Sun	30	Aug	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: Swamiji came and had talks with the Raja. The Raja played on the veena. Later they read books.	BS p.46.	
Mon	31	Aug	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: Swamiji came, read books and had discussion with the Raja.	BS p.47.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	1	Sep	1891	Khetri	Rajputana presently Rajasthan	Ind	**Swamiji at Khetri** [WR] Camp: At the Tank: Swamiji came and had discussion with the Raja and also read some books. The following event might have happened one day* during Swamiji's stay at Khetri: Seeing Swamiji reading books very rapidly, the Raja asked how Swamiji could do it. Swamiji said that it was possible with concentration, practice and Brahmacharya.	BS p.47, YN1 pp. 265-66.	
Wed	2	Sep	1891	Khetri	Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** 1) Sometimes, Swamiji used to go to the outskirts of Khetri, to nearby or distant places, for solitary living and meditation, and also to be among the common folks. There is no mention of Swamiji in the Waqyat Register of Khetri Raj, during this period. The incident of a chamar (cobbler) showing kindness to Swamiji by offering food (which was narrated by Swamiji himself to Girish Chandra Ghosh) might have taken place during this period when Swamiji was away from the palace. (E.N.91.10) 2) According to Swami Akhandananda, Swamiji was an 'akrodh-paramananda' (always happy without any anger towards others). Swami Akhandananda once described an incident of Khetri, which he had heard from a barber. A barber while shaving his head told him that many pandits used to come to debate with Swamiji. They used to tease him but Swamiji remained composed and used to answer them with a smiling face. Eventually the pandits who were initially against Swamiji, became his admirers.	EWD1 p.351, PNB1 p.269, YN1 p.269, VJ Mar 2006 pp. 137-38, UB 1386 Magh p.6.	
Thu	3	Sep	1891	Khetri	Rajasthan	Ind			
Fri	4	Sep	1891	Khetri	Rajasthan	Ind			**E.N. 91. 10**
Sat	5	Sep	1891	Khetri	Rajasthan	Ind			
Sun	6	Sep	1891	Khetri	Rajasthan	Ind			
Mon	7	Sep	1891	Khetri	Rajasthan	Ind			
Tue	8	Sep	1891	Khetri	Rajasthan	Ind			
Wed	9	Sep	1891	Khetri	Rajasthan	Ind			
Thu	10	Sep	1891	Khetri	Rajasthan	Ind	3) Once Swamiji was with Pandit Narayandas in the verandah of the Gopinath temple studying 'Panini-Grammar'. The pandit questioned Swamiji on a long lesson taught before; the student repeated it verbatim, adding his own comments. At last, the pandit admitted that there was nothing more to teach Swamiji. He said that he had taught Swamiji whatever he knew and Swamiji successfully grasped everything. So Swamiji, saluting the pandit respectfully, thanked him for his kindness, though in many respects he proved himself to be the teacher of the pandit.	EWD1 p.284, PB Feb 1984 p. 67, YN1 pp. 264-65.	
Fri	11	Sep	1891	Khetri	Rajasthan	Ind			
Sat	12	Sep	1891	Khetri	Rajasthan	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	13	Sep	1891	Khetri	Rajputana presently Rajasthan	Ind	**Swamiji at Khetri** [WR] Camp: At the Tank: Swamiji had a discussion with a Punjabi Sadhu and Munshi Jagmohanlal. Sitting in the chhatri (turret) Raja Ajit Singh listened to that. Swamiji went inside with the Raja at 9 p.m.	BS p.47, BswP p.1164.	
Mon	14	Sep	1891	Khetri	Rajasthan	Ind	**Events at Khetri *** The Raja and Swamiji used to go together for rides, and occasionally, on hunting trips. Swamiji always refused to take gun even at the risk of being attacked by a tiger and admired the flora and fauna of the Shekhawati kingdom.	PB Feb 1984 p. 67.	
Tue	15	Sep	1891	Khetri	Rajasthan	Ind			
Wed	16	Sep	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: Swamiji came to the tank at noon to meet the Raja and they had discussion. Maybe, this day***** or any other day the Raja asked, "Swamiji, what is law?" Swamiji at once replied, "Law is altogether internal. It does not exist outside; it is a phenomenon of intelligence and experience. ..."	BS p.47, EWD1pp. 284-85, YN1 p.265.	
Thu	17	Sep	1891	Khetri	Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** 1) Swamiji often spent time outside the palace, at the houses of his poor devotees. 2) He frequently went to the house of Pandit Shankarlal. Swamiji respected him and ate at his house several times. 3) Swamiji must have also studied Yajurveda with another scholar, Pandit Sunderlal Ojha whom he sent regards in his letter to Pandit Shankarlal, dated 20 September 1892.	EWD1 p.285, SND1 p.411, CW 5 pp. 14-15, YN1 p.266.	
Fri	18	Sep	1891	Khetri	Rajasthan	Ind			
Sat	19	Sep	1891	Khetri	Rajasthan	Ind			
Sun	20	Sep	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: At noon, when all officials left, Swamiji had talks with the Raja and they read books.	BS p.47, BswP p.1164.	
Mon	21	Sep	1891	Khetri	Rajasthan	Ind			
Tue	22	Sep	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: Swamiji came after 2 p.m. and had discussion with the Raja.	BS p.48.	
Wed	23	Sep	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: Swamiji came and had discussion with the Raja and they read books.	BS p.48.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	24	Sep	1891	Khetri	Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** 1) All the people of Khetri were real admirers of Swamiji. Swamiji used to have spiritual discussions with the local people and voluntarily took the task of making them aware of spirituality. Many of them actually became his disciples. 2) Swamiji's admirers loved the Raja and Swamiji equally. He was as loving to them as he was to the Maharaja. Swamiji talked several times about Sri Ramakrishna with his admirers during spiritual discussions and thus the people of Khetri became devoted to Sri Ramakrishna. 3) An incident occurred one day: the Maharaja was sitting on the first floor of the chhatri (turret) of the royal residence, on the eastern corner of the talab, with Swamiji and other officers. A sannyasin who wanted to meet the Raja was allowed to go there. The sannyasin began to shout at the Raja in annoyance though the Raja was politely welcoming him. The Raja was tolerating him but when he started abusing Swamiji, the Raja expressed his annoyance and objected to it. Finding the Raja objecting, the sannyasin laughed and said that he was pleased with the Raja's sense of duty towards sadhus. The sannyasin was Sadhu Ramananda. (Appendix, pp. 367-68 of Adarsha-Naresh by Pt. Jhabarmal Sharma)	EWD1 p.285, YN1 p.266, PNB1 p.199, SND1 p.411, Bulletin RMIC Mar 1983 pp.51-52, VJ Feb 2006 p.84.	
Fri	25	Sep	1891	Khetri	Rajasthan	Ind			
Sat	26	Sep	1891	Khetri	Rajasthan	Ind			
Sun	27	Sep	1891	Khetri	Rajasthan	Ind	[WR] Camp: At Bund Ajit Sagar: Swamiji came to Bund Ajit Sagar at 2.30 p.m. where they had a talk.	BS p.48, BswP p.1165.	
Mon	28	Sep	1891	Khetri	Rajasthan	Ind			
Tue	29	Sep	1891	Khetri	Rajasthan	Ind	[WR] Camp: At Bund Ajit Sagar: Swamiji studied books and had discussion with the Raja after having lunch at 11 a.m.	BS p.48.	
Wed	30	Sep	1891	Khetri	Rajasthan	Ind	[WR] Camp: At the Tank: At 11 a.m. the Raja went to the Temple palace. He talked and read books with Swamiji.	BS p.48.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	1	Oct	1891	Khetri	Rajasthan	Ind	**Swamiji at Khetri** [WR] Camp: At the Tank. The Raja went to Ajit Niwas garden, played lawn tennis, came back, and had talk with Swamiji sitting in the turret.	BS p.48.	
Fri	2	Oct	1891	Khetri	Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** 1) Raja Ajit Singh showed much devotion and reverence to his Guru and served him in various ways, even by rubbing his feet gently while Swamiji slept. 2) One day the Raja sought Swamiji's blessing for having a son. Swamiji blessed him.	EWD1 p.285, YN1 pp. 265-66, PNB1 p.195.	
Sat	3	Oct	1891	Khetri	Rajasthan	Ind			
Sun	4	Oct	1891	Khetri ↓ Gudha ↓ Signor	Rajputana presently Rajasthan	Ind	**Swamiji started for temple of 'Jin Mata'** [WR] It was the eve of Navaratri festival. At 4 a.m. Swamiji started with the Raja riding on a horse to visit the famous Jin Mata temple in Sikar State. Jin Mata is a well-known deity of Rajputana. On the way they visited a Shiva temple on a hill at Gudha and a sadhu who was meditating on the hill. They reached Signor in the evening and rested for the night.	EWD1 p.284, BS p.49, YN1 p.264.	
Mon	5	Oct	1891	Bajore	Rajasthan	Ind	[WR] They left Signor and passed through Bajore on the way to Sikar.	EWD1 p.284, BS p.49	
Tue	6	Oct	1891	Sikar	Rajasthan	Ind	[WR] Reached Sikar and went to the temple with the local king, Maharaja Madho Singh of Sikar.		
Wed	7	Oct	1891	Sikar	Rajasthan	Ind	The party with Swamiji, Raja Ajit Singh and Madho Singh of Sikar probably remained at Sikar.	BS p.49, YN1 p.264.	
Thu	8	Oct	1891						
Fri	9	Oct	1891						
Sat	10	Oct	1891	On the way to Khetri	Rajasthan	Ind	[WR] The party with Swamiji left for Khetri from Sikar. (BS p.49)	EWD1 p.284.	
Sun	11	Oct	1891	Khetri	Rajasthan	Ind	[WR] Swamiji with the Raja and others reached Khetri.	BS p.49.	
Mon	12	Oct	1891	Khetri	Rajasthan	Ind	[WR] Dashera Ceremony at Khetri. On invitation Swamiji attended the famous Dashera festival with special worship, a state procession and state dinner arranged by Raja Ajit Singh.	EWD1 p.284, BS p.49, YN1p.264.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	13	Oct	1891	Khetri	Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** 1) Once, while riding together, Swamiji noticed that the Maharaja's arm was bleeding profusely from a wound caused by a thorny branch of a tree which he had held apart for Swamiji to pass. On protest by Swamiji, the Raja argued that he was the defender of the Faith. (Other opinion: the incident happened during Swamiji's second visit to Khetri). 2) According to Jhabarmal Sharma — Swamiji was then known as Swami Vividishananda, but the Maharaja of Khetri suggested him to rename permanently as Swami Vivekananda. (E.N.91.11)	SND1 p.410, JBS p.34, YN1 pp. 266-67.	
Wed	14	Oct	1891	Khetri	Rajasthan	Ind			**E.N. 91. 11**
Thu	15	Oct	1891	Khetri	Rajasthan	Ind			
Fri	16	Oct	1891	Khetri	Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** 1) Probably during this time, or any day during Swamiji's stay at Khetri, Munshi Jagmohanlal was initiated by Swamiji. Jagmohanlal became a very devoted disciple of him. 2) In the Raja's official court, Swamiji sometimes used to give advice on administrative matters to the Raja. He would sometimes discuss the history of Rajputana in detail following James Tod's book. He would describe which of the kings were descendants of the 'Lunar dynasty', and who were from the 'Solar dynasty'. The officers were delighted and enjoyed a lot, and started discussing all these among themselves. One Rajput Muslim, Khan Saheb, who was a Dhrupad singer and admirer of Swamiji, asked him which 'dynasty' he himself was from. Swamiji answered with a smile, "Khan Saheb, 'Lunar dynasty', 'Solar dynasty'– all these are old-fashioned. You are from the 'Star dynasty'." Everybody laughed loudly and enjoyed.	MDG2pp. 111-12, BswP pp. 192-93, VJ April 2006 p.182.	
Sat	17	Oct	1891	Khetri	Rajasthan	Ind			
Sun	18	Oct	1891	Khetri	Rajasthan	Ind			
Mon	19	Oct	1891	Khetri	Rajasthan	Ind			
Tue	20	Oct	1891	Khetri	Rajasthan	Ind			
Wed	21	Oct	1891	Khetri	Rajasthan	Ind	[WR] That day was the 'shraddh' ceremony of Rajmata Udavatji. The Raja had lunch after the ceremony at 1 p.m. Pandit Musraf Khan played veena. In the evening the Raja went to Swamiji's place (Vivekananda's house) and had talks till 10.30 p.m. Swamiji probably stayed in Bavri Temple by the side of the Dewan Khana.	BS p.50, VJ Jan 2006 pp. 39- 40.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	22	Oct	1891	Khetri	Rajasthan	Ind	**Swamiji at Khetri** [WR] Swamiji had a conversation with the Raja in the evening. Swami Simla Nath (who was dear to Maharaja Ram Singh of Jaipur) came to see His Highness.	BS p.50.	
Fri	23	Oct	1891	Khetri	Rajasthan	Ind	[WR] Camp: At Bund. Swamiji and the Raja were engaged in study and also had discussion with others.	BS p.50.	
Sat	24	Oct	1891	Khetri	Rajasthan	Ind	**Swamiji at Khetri** [WR] At 7 p.m. Swamiji started conversation with the Raja in the verandah. Thakur Rambux, Pandit Gopinath, Sobhalal and Jagmohanlal were present and conversation went on till 10 p.m.	BS p.50.	
Sun	25	Oct	1891	Khetri	Rajasthan	Ind			
Mon	26	Oct	1891	Khetri	Rajasthan	Ind	[WR] Swamiji came at 2 p.m. and talked to the Raja.	BS p.51.	
Tue	27	Oct	1891	Khetri	Rajputana presently Rajasthan	Ind	**Swamiji probably left Khetri** [WR] 1) Swamiji came at 2 p.m. and as usual had discussion with the Raja. 2) Swamiji probably left Khetri that day. **No mention of Swamiji had been made in the Waqyat Register after 27 Oct 1981.** Swamiji stayed at Khetri from 7 August to 27 October (a little more than two and a half months) as a royal guest. [Places where Swamiji stayed at Khetri during 1891 (E.N.91.9)]	EWD1 p.286, YN1 p.266, BS pp. 51-52.	**E.N. 91.9**
Wed	28	Oct	1891	Khetri ↓ on the way	Rajasthan	Ind	Swamiji might have left Khetri that day or a day after.* He left for Ajmer.	SND1 p.412.	
Thu	29	Oct	1891				Swamiji was on his way to Ajmer probably via Jaipur.*	EWD1 p.286, YN1 p.267.	
Fri	30	Oct	1891	On the way to Jaipur	Rajasthan	Ind			
Sat	31	Oct	1891						

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	1	Nov	1891	On the way to Ajmer via Jaipur	Rajputana presently Rajasthan	Ind	Probably Swamiji was on his way to Ajmer and might have spent a few days in Jaipur.***** [In search of Swamiji – From the memoirs of Swami Akhandananda.] From Holy Wanderings to the Service of God in Man, by Swami Akhandananda pp.30-33 – mentioned Swamiji remained in Ajmer during the period between November and December 1891. (E.N.91.13)	EWD1pp. 286-87. HW pp. 30-33	
Mon	2	Nov	1891						
Tue	3	Nov	1891						
Wed	4	Nov	1891						
Thu	5	Nov	1891						**E.N. 91. 13**
Fri	6	Nov	1891	On the way to Ajmer via Jaipur	Rajputana presently Rajasthan	Ind			
Sat	7	Nov	1891						
Sun	8	Nov	1891				On the way to Ajmer Swamiji might have stayed in Jaipur or somewhere else.*****	EWD1pp. 286-87.	
Mon	9	Nov	1891						
Tue	10	Nov	1891						
Wed	11	Nov	1891						
Thu	12	Nov	1891						
Fri	13	Nov	1891	Ajmer	Rajasthan	Ind	From the personal diary of Har Bilas Sarda – 'Recollections and Reminiscences' by Har Bilas Sarda, Vedic Yantralaya, Ajmer, 1951, pp.23-25. [R & R] (E.N.91.12) 1) Swamiji reached Ajmer on 13 November 1891.	R & R p.23	**E.N. 91. 12**
Sat	14	Nov	1891	Ajmer	Rajasthan	Ind	**Swamiji at Ajmer** 1) Swamiji was the guest of Har Bilas Sarda. 2) Swamiji remained in Ajmer from 13 Nov 1891 to 25 Nov 1891 and then went to Beawar (p.23 of the diary)	EWD1pp. 286-87, PB Feb 1946 p.82.	
Sun	15	Nov	1891	Ajmer	Rajasthan	Ind	**Events during Swamiji's stay at Ajmer*** From the personal diary of Har Bilas Sarda – 'Recollections and Reminiscences' by Har Bilas Sarda, Vedic Yantralaya, Ajmer, 1951, pp.23-25. Diary records: 1) After remaining a few days with Har Bilas Sarda, Swamiji went to the house of Thakur Mukund Singh of Aligarh, who was staying at Ajmer at that time. 2) Swamiji suggested the name of an Ayurvedic physician (Kaviraj) of Calcutta for the treatment of Har Bilas Sarda's father.	EWD1pp. 286-87, Sam1pp. 76-78, PB Jul 1955 p.311, VJ Aug 2006 pp. 382-85	
Mon	16	Nov	1891	Ajmer	Rajasthan	Ind			
Tue	17	Nov	1891	Ajmer	Rajasthan	Ind			
Wed	18	Nov	1891	Ajmer	Rajasthan	Ind			
Thu	19	Nov	1891	Ajmer	Rajasthan	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	20	Nov	1891	Ajmer	Rajasthan	Ind	**Events during Swamiji's stay at Ajmer*** From the personal diary of Har Bilas Sarda – 'Recollections and Reminiscences' by Har Bilas Sarda, Vedic Yantralaya, Ajmer, 1951, pp.23-25. 1) Swamiji stayed as a guest of Har Bilas Sarda at Ajmer. 2) Har Bilas kept asking questions to Swamiji as he was interested to know his pre-monastic name. They talked on all kinds of topics – religion, sociology, politics, literature and philosophy. 3) Swamiji was informed about Mr Shyamji Krishna Varma of Mandvi who was known to him. Mr Varma for the time being was gone to Bombay for some work.	EWD1pp. 286-87, YN1 p.267, PB Feb 1946 p.82, Sam1pp. 76-78, PB Jul 1955 p.311.	
Sat	21	Nov	1891	Ajmer	Rajasthan	Ind			
Sun	22	Nov	1891	Ajmer	Rajasthan	Ind			
Mon	23	Nov	1891	Ajmer	Rajasthan	Ind			
Tue	24	Nov	1891	Ajmer	Rajasthan	Ind	Diary records: Swamiji recommended few books to Har Bilas Sarda for reading like Herbert Spencer's First Principles, Kant, Hegel, Buddhist works and Tyndale's book.	R & R p.24.	
Wed	25	Nov	1891	Ajmer ↓ Beawar	Rajasthan	Ind	Diary records: Swamiji came to Sarda's house at 8 a.m. They talked and had breakfast. Swamiji then went to Thakur Mukund Singh and then to railway station at 12.15 noon. He left for Beawar and would later go to Gujarat.	R & R p.24.	
Thu	26	Nov	1891	Beawar	Rajasthan	Ind	**Events during Swamiji's stay at Beawar *** 1) Shyamji Krishna Varma was back from Bombay two or three days after Swamiji left Ajmer. When he came to know about Swamiji, next day he went to Beawar to meet Swami Vivekananda. Shyamji Krishna Varma brought Swamiji back to Ajmer. 2) Shyamji Krishna Varma was the founder of the newspaper 'Indian Sociologist' which was instrumental in inspiring many people to fight for India's freedom. His meeting with Swamiji definitely influenced Shyamji and awakened in him a deep love for India.	EWD1pp. 286-87, PB Jul 1955 p.311, PB Feb 1946 p.82, Sam1pp. 76-78.	
Fri	27	Nov	1891	Beawar	Rajasthan	Ind			
Sat	28	Nov	1891	Beawar ↓ Ajmer	Rajasthan	Ind			
Sun	29	Nov	1891		Rajasthan	Ind			
Mon	30	Nov	1891	Ajmer	Rajasthan	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	1	Dec	1891	Ajmer	Rajasthan	Ind	**Swamiji at Ajmer*** From the personal diary of Har Bilas Sarda – 'Recollections and Reminiscences' by Har Bilas Sarda, Vedic Yantralaya, Ajmer, 1951, pp.23-25. 1) Diary p.24: Swamiji stayed with Shyamji Krishna Varma in his bungalow for ten or twelve days (about fourteen or fifteen days EWD1p.287). Har Bilas Sarda met Swamiji almost everyday. 2) At his bungalow in Ajmer, Shyamji Krishna Varma and Har Bilas Sarda had discussion on Sanskrit literature and Philosophy with Swamiji and were charmed with Swamiji's eloquence, patriotism and pleasant manners. 3) They used to go for evening walks. Swamiji had spiritual discussion on Vedanta with Professor Varma and Har Bilas Sarda. He even sang songs at their request.	EWD1pp. 286-87, VJ Aug 2006 pp. 382-85, PB Feb 1946 p.82, R & R pp. 23-25	
Wed	2	Dec	1891	Ajmer					
Thu	3	Dec	1891	Ajmer					
Fri	4	Dec	1891	Ajmer					
Sat	5	Dec	1891	Ajmer	Rajasthan	Ind			
Sun	6	Dec	1891	Ajmer					
Mon	7	Dec	1891	Ajmer					
Tue	8	Dec	1891	Ajmer					
Wed	9	Dec	1891	Ajmer	Rajasthan	Ind	Swamiji stayed with Shyamji Krishna Varma in his bungalow at Ajmer.	R & R pp. 23-25.	
Thu	10	Dec	1891	Ajmer					
Fri	11	Dec	1891	Ajmer					
Sat	12	Dec	1891	Ajmer	Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Ajmer*** Entry in the diary of Har Bilas Sarda: pp.24-25 1) Har Bilas came to Professor Varma's house and met Swamiji. 2) Swamiji, Shyamji Krishna Varma and Har Bilas Sarda took a long walk and discussed on various subjects, specially Malthusianism. 3) After dinner they talked on Vedanta, regarding the population, Law of Causation and Free Will and chiefly on 'whether man is a creature of circumstances,' and 'what part chance plays in man's life'. 4) Shyamji Krishna Varma had a difference of opinions with Swamiji.	R & R pp. 24-25.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	13	Dec	1891	En route	On the way to Bombay Presidency	Ind	**Swamiji probably left Ajmer *** 1) During this period, Swamiji left Ajmer and proceeded towards Bombay Presidency (Gujarat and Maharashtra). 2) In 1881, Rajputana State Railway in collaboration with BB & C I started the Meter Gauge line from Ajmer to Ahmedabad, with Mount Abu Road as a halting station. Maybe, Swamiji travelled by the train that ran between Ajmer and Ahmedabad, as it ran across a long stretch (305 miles). http://en.wikipedia.org/wiki/Bombay,_Baroda_and_Central_India_Railway www.gujaratspider.com/resources/2988-History-Gujarat http://www.nwr.indianrailways.gov.in/cris//uploads/files/1305704932727-general.html 3) During a long train journey (perhaps, from Ajmer to Ahmedabad), Swamiji met a fellow-passenger, a learned occultist, who asked him all sorts of questions about Mahatmas of the Himalayas and their miracles. In the beginning Swamiji amusingly gave him a fascinating description of miracles, but finding that the man had a good heart, Swamiji later on made him understand that spirituality has no relation with psychic power but enhances the power of the Self. 4) Swamiji proceeded to Kathiawar and probably reached Ahmedabad.	EWD1 pp. 286-87 & pp. 350-51, V J Aug 2006 pp. 382-85, PB Feb 1946 p.82, SND1pp. 412-13.	
Mon	14	Dec	1891	En route	On the way to Bombay Presidency	Ind			
Tue	15	Dec	1891	Ahmedabad ?	Bombay Presidency presently Gujarat	Ind			
Wed	16	Dec	1891	Ahmedabad	Bombay Presidency presently Gujarat	Ind	**Swamiji probably reached Ahmedabad *** Swamiji reached Ahmedabad, previously known as Karnavati, the capital of the Sultans of Gujarat, and one of the most beautiful cities in India. Swamiji wandered about, living on alms. Shri Lalshankar Umiashankar Trivedi met Swamiji across the Ahmedabad railway station. He saw a sturdy and stout sannyasin of great stature, sitting under a pipal tree. He was very much impressed after talking to him and requested him to be his guest. The sannyasin was Swamiji himself.	EWD1 p.288, YN1 pp. 270- 71, VV pp. 51-52.	
Thu	17	Dec	1891	Ahmedabad		Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	18	Dec	1891	Ahmedabad	Gujarat	Ind	**Events during Swamiji's stay in Ahmedabad *** 1) Swamiji stayed as a guest of Lalshankar Umiashankar, then sub-judge of Ahmedabad, at 36, Amritlal's Pole in Khadia, in the heart of the city of Ahmedabad. 2) Swamiji visited Jaina temples, mosques and tombs and other historical places. 3) Shri Lalshankar realized the monk as an unusual person with a good knowledge of almost everything in the world. He felt that though his house was a spacious one, it lacked the tranquillity required by the monk for meditation and reading. 4) Shri Lalshankar took Swamiji to another house in Ellisbridge behind the town hall. Many people flocked to meet Swamiji and hear him. Swamiji spoke on several topics including intricacies of philosophy. Swamiji gathered knowledge of Jainism from Jaina scholars. 5) Swamiji started for Wadhwan (Vadhavan) in Kathiawar, 77 miles away from Ahmedabad.	EWD1 p.288, YN1 p.270, VV pp. 51-52.	
Sat	19	Dec	1891	Ahmedabad	Gujarat	Ind			
Sun	20	Dec	1891	Ahmedabad	Gujarat	Ind			
Mon	21	Dec	1891	Ahmedabad	Gujarat	Ind			
Tue	22	Dec	1891	On the Way	Gujarat	Ind			
Wed	23	Dec	1891	Wadhwan	Princely state presently Gujarat	Ind	**Swamiji on the way to Wadhwan *** 1) Swamiji lived on begging and slept where he could find shelter. 2) He visited the old temple of Ranik Devi at Wadhwan. 3) Swamiji proceeded towards Limbdi, as he had heard the then ruling prince, the Thakore Saheb of Limbdi, Thakore Jaswant (Jasvanta) Singh was an enlightened and spiritually inclined ruler. 4) Swamiji came to a dilapidated Shiva temple at the outskirts of Limbdi. The priest told him about a place nearby where sadhus lived. 5) Swamiji was tired and hungry and reached that place. The sadhus welcomed him warmly and Swamiji accepted the invitation without any suspicion.	EWD1pp. 288-89, YN1 pp. 270-71, PB Jun 1977 pp. 272-78.	
Thu	24	Dec	1891	Wadhwan ↓ On the way to Limbdi	Princely state presently Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	25	Dec	1891	Limbdi	Princely state presently Gujarat	Ind	**Swamiji at Limbdi *** 1) While staying in that place Swamiji could hear the prayer and incantations of women and was horrified realizing that the inmates belonged to a degenerate group of sex-worshippers. He wanted to leave the place immediately but found himself locked. The high-priest wanted to violate his vow of celibacy, in order to perform a special type of spiritual practice to acquire a certain psychic power. 2) Swamiji was in danger. With the help of a milk boy, Swamiji informed Thakore Saheb asking for help and he rescued Swamiji immediately. 3) On Thakore Saheb's invitation, Swamiji stayed in his palace.	EWD1pp. 289-90, PB Jun 1977 pp. 272-78, YN1 pp. 271-73, VV p.52, SND1 p.419.	
Sat	26	Dec	1891	Limbdi	Gujarat	Ind			
Sun	27	Dec	1891	Limbdi	Gujarat	Ind	**Events during Swamiji's stay in Limbdi *** 1) Swamiji held discussions with Thakore Saheb, who was a strong upholder of the Sanatana Dharma having progressive views. He had been to England and America a few years earlier. While in Limbdi, Swamiji held many discussions in Sanskrit with local pandits. His Holiness, the Shankaracharya of the Govardhan Math, Puri, witnessed this. 2) Thakore Saheb became Swamiji's disciple and soon became very attached to him. It was the Prince who first gave him the idea of going to the West to preach Vedanta. [Other opinions: i) It was Mr Pennington of Ghazipur, who asked Swamiji to go to England to preach Hindu religion. ii) While at Khetri, Swamiji himself had the idea of visiting the West, as Swamiji wrote in a letter to Raja Ajit Singh of Khetri on 15 February 1893]. 3) Swamiji desired to visit other states of Kathiawar. Thakore Saheb wrote letters of introduction to various Rulers of the States and their Dewans (Chief-Ministers). 4) Thakore Saheb requested Swamiji to visit Junagadh first, as Dewan there was very enlightened and then go to Porbandar.	EWD1pp. 289-90, YN1 pp. 272-73, PB Jun 1977 pp. 272-78, SND1 p.419 & p.427, CW 9 pp. 214-17.	
Mon	28	Dec	1891	Limbdi	Gujarat	Ind			
Tue	29	Dec	1891	Limbdi	Gujarat	Ind			
Wed	30	Dec	1891	Limbdi	Gujarat	Ind			
Thu	31	Dec	1891	Limbdi ↓ On the Way	Gujarat	Ind	**Swamiji in Limbdi or might have left Limbdi *** 1) Swamiji might have left Limbdi for Junagadh with a letter of introduction from Thakore Saheb (YN1p.273).	EWD1 p.290.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	1	Jan	1892	On the way to Bhavnagar	Princely State Presently Gujarat	Ind	**Swamiji in Gujarat (Probable Period)** 1) Probably this time from Limbdi Swamiji visited Bhavnagar on the way to Junagadh. He had a letter of introduction for the Maharaja of Bhavnagar from Thakore Saheb of Limbdi. Sir Raol Takhtsinhji Jaswantsinhji, Maharaja of Bhavnagar, was one of the most enlightened and progressive rulers in India. Swamiji might have spent quality time in discussion with Sir Takhtsinhji, from whom he got a letter of introduction for Maharaja of Kolhapur. It is reasonable to assume that as Swami Sachchidananda Saraswati of Bhavnagar (E.N.92.1) was there at that time, Swamiji might have met him and had discussions on Vedanta Philosophy, though no record of their meeting is available. 2) Swamiji visited Sihor on the way to Junagadh. Swamiji is believed to have meditated in the ancient temple of Goutameshwar Mahadev apart from seeing many historical places. Swamiji started for Junagadh, 120 miles away from Sihor. 3) Swamiji arrived at Junagadh and was the guest of Haridas Viharidas Desai, the Dewan of the State. Haridas Viharidas Desai was very charmed by his company.	EWD1pp. 290- 91, SND1 p.422, YN1 pp. 273-74, PB Sep 2014 p.540, VV p.57, Sam1 p.79.	
Sat	2	Jan	1892	Bhavnagar					
Sun	3	Jan	1892	Bhavnagar					**E.N. 92.1**
Mon	4	Jan	1892	Sihor	Gujarat	Ind			
Tue	5	Jan	1892	On the way to Junagadh	Gujarat	Ind			
Wed	6	Jan	1892	Junagadh	Gujarat	Ind	**Swamiji at Junagadh *** 1) The Dewan became a good friend of Swamiji (he was 22 years older than Swamiji) and that bond of friendship remained throughout their life. Swamiji used to address him as 'Diwanji Saheb' and used to love and respect him like a father and had a feeling of sincere gratitude for him and his family. 2) Every evening many state officials used to meet Swamiji at Haridas Desai's house and had discourses till late at night. 3) Swamiji spoke about excellences of the Sanatana Dharma. He told about the life and teachings of the Saint of Dakshineswar and thus Sri Ramakrishna came to be known and appreciated in distant Western India. 4) Swamiji had long discussion with many orthodox Hindu Pandits at Junagadh too. **[* - Probable Period]**	EWD1pp. 290- 91, SND1 p.422, YN1 pp. 273-74.	
Thu	7	Jan	1892	Junagadh	Gujarat	Ind			
Fri	8	Jan	1892	Junagadh	Gujarat	Ind			
Sat	9	Jan	1892	Junagadh	Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	10	Jan	1892	Junagadh	Princely State Presently Gujarat	Ind	**Events during Swamiji's stay at Junagadh *** 1) Swamiji spoke of Jesus Christ and the impact of Christ on regenerating the ethics of the Western World. He discussed about the paintings of Raphael, the dedication of Saint-Francis of Assisi, the Gothic cathedrals, the Crusades, the political systems of the West, its monastic orders and its religious life. 2) Mr Chhaganlal Harilal Pandya, the manager of Dewan's office, became a great admirer of Swamiji. 3) Swamiji stayed as a guest of Mr Chhaganlal Harilal Pandya in his residence for a few days. In the evening he used to sing bhajans. People admired Swamiji's great proficiency in music and found that he was conversant with all forms of Indian arts and science. Swamiji prepared excellent 'rasagollas' which everybody enjoyed and also made other cuisines in Mr Pandya's house.	EWD1pp. 290 -91, SND1pp. 422-23.	
Mon	11	Jan	1892	Junagadh					
Tue	12	Jan	1892	Junagadh					
Wed	13	Jan	1892	Junagadh	Gujarat	Ind			
Thu	14	Jan	1892	Junagadh	Gujarat	Ind	**Events during Swamiji's stay at Junagadh *** 1) Swamiji's simplicity, profound knowledge of various arts and sciences, devotion to religion, stirring eloquence, magnetic power and extraordinary personality influenced Mr C.H. Pandya and many others of Junagadh. 2) Mr Chhaganlal Harilal Pandya gave a vivid description in two letters dated 2.3.1918 and 9.10.1921 addressed to Dahyabhai Ramachandra Mehta (writer of Shri Ramakrishna Paramahamsa and Swami Vivekananda Jivan Charitra in Gujarati) about how he heard directly from Swamiji's mouth the nectar-like words of his Master Sri Ramakrishna and about his overwhelming love and faith in Swamiji. 3) As guest of Dewan Haridas Viharidas Desai, Swamiji found ample scope for study in Junagadh. He visited ancient monuments and ruins, an old fortress called Uparkot, an old Rajput palace, two ancient wells, old caves 'Khapra Khodia' dating back to the Buddhist period and perhaps used as monasteries. Swamiji visited Ashoka Stone, a huge rock, in which the Edicts of Emperor Ashoka and those of two other emperors were cut.	EWD1pp. 290 -91, VV p.80 & p.97 & p.114, SND1 pp. 422-23, YN1 pp. 273-75.	
Fri	15	Jan	1892	Junagadh	Gujarat	Ind			
Sat	16	Jan	1892	Junagadh ↓ Girnar	Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	17	Jan	1892	Girnar	Gujarat	Ind	**Swamiji visited Girnar*** 1) During this time Swamiji probably visited Girnar (two miles from Junagadh), a place of pilgrimage, sacred to Buddhists, Jains and Hindus. It is a group of some ten hills, the highest of which is Gorakhnath being about 3600 feet. 2) He climbed the hills, visited temples, and enjoyed the great artistic work of carving in Jaina temples. Swamiji visited the paduka of Guru 'Dattatreya' - a sacred place for Hindus at the top of the vertical peak. 3) At a height of about 1500 ft, there was a place called 'Bhairo Jhampha', from where people jumped down to commit suicide (hearsay, YN1p.275). From top one can see a lake having the shape of '8' (shape of 'water-pot of Brahma'). 4) Swamiji located a solitary cave, an ideal place for meditation. He stayed in that lonely cave at Girnar for a few days to lead a solitary life performing great spiritual practices and meditation.	EWD1pp. 291-92, YN1 pp. 274-75, SND1 p.423, Sam1 p.59.	
Mon	18	Jan	1892	Girnar	Gujarat	Ind			
Tue	19	Jan	1892	Girnar	Gujarat	Ind	**Swamiji at Girnar *** 1) Dewan Haridas Desai sent people to take care of Swamiji and do the needful for his well-being. Swamiji wrote in a letter to him that he was perfectly well and would see them in a few days. He wrote, " ... Descent is very bad, and the ascent is the worst part of the job, that is same in everything in the world … ". Signed 'Bibekananda' (EWD1 p.292). (Present researcher's note: In PB 1984 Nov-Dec p.453, Swamiji's letter to Haridas Viharidas Desai from Mount Girnar was dated 'March 1892', but when verified with Belur Math Archives, the original letter was found undated). 2) Swamiji probably returned to Junagadh with a refreshed mind, met friends and stayed as the guest of Dewan Haridas Viharidas Desai. 3) After returning from Girnar, Swamjii wanted to take leave. He left Junagadh and proceeded towards Bhuj (Bhooj), 210 miles away, the capital of Kutch (Cutch), with a letter of introduction for the Dewan of Bhuj from Dewan Haridas Desai. [Swamiji was known at Junagadh as 'Swami Vivekananda'. (E.N. 92.2a)]	EWD1pp. 291-92, HW pp. 32-40, PB 1984 Nov-Dec p.453, SND1 p.423.	
Wed	20	Jan	1892	Girnar	Gujarat	Ind			
Thu	21	Jan	1892	Girnar ↓ Junagadh	Gujarat	Ind			**E.N. 92.2a**

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	22	Jan	1892	Junagadh	Gujarat	Ind	**Swamiji on the way to Bhuj *** For days Swamiji travelled on foot across the desert, and reached a place on the coast of the Indian Ocean. Everyday he saw beautiful lakes and the shadows of trees upside down and the whole thing had a rippling effect (exact place not known). But when he reached the village, he found it was all sand. Swamiji illustrated this in one of the Jnana-Yoga classes in New York, 29 January 1896.	SND1 p.432, CW 9 p.291, YN1 p.282.	
Sat	23	Jan	1892	On the way to Bhuj	Gujarat	Ind			
Sun	24	Jan	1892		Gujarat	Ind			
Mon	25	Jan	1892		Gujarat	Ind	**Swamiji at the desert in western India *** Later in a lecture delivered in New York, 'The Real and the Apparent Man', Swamiji gave a vivid description of the phenomenon, of his wonderful experience; actually he saw mirages in the desert. It was something new for him to experience.	SND1 p.432, CW 2 pp. 267-91.	
Tue	26	Jan	1892	On the way to Bhuj	Gujarat	Ind			
Wed	27	Jan	1892		Gujarat	Ind			
Thu	28	Jan	1892	On the way to Bhuj	Gujarat	Ind	**Swamiji at the desert in western India *** Swamiji described the phenomenon of his experience of seeing the mirage, and drew an edifying moral from it, " … Once in the Western India I was travelling in the desert country on the coast of the Indian Ocean. For days and days I used to travel on foot through the desert … I saw every day beautiful lakes, with trees all around them … ". One day as he was very thirsty, he started to go to one of these clear lakes, and as he approached it, it vanished. With a flash it struck him that it was a mirage. " … This is the mirage about which I have read all my life … The next morning … there was again the lake, but with it came also the idea that it was the mirage and not a true lake. So is it with this universe. We are all travelling in this mirage of the world day after day, month after month, year after year, not knowing that it is a mirage ... ".	SND1 p.432, CW 2 p.285, ND 3 pp. 511-12.	
Fri	29	Jan	1892		Gujarat	Ind			
Sat	30	Jan	1892	On the way to Bhuj	Rann of Kutch, Gujarat	Ind			
Sun	31	Jan	1892		Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	1	Feb	1892	On the way to Bhuj	Rann of Kutch, Gujarat	Ind	**Swamiji on the way to Bhuj ***		
Tue	2	Feb	1892						
Wed	3	Feb	1892	Bhuj	Princely State of Kutch presently Gujarat	Ind	**Events during Swamiji's stay at Bhuj *** 1) Probably Swamiji reached Bhuj during this period, and stayed as the guest of the Dewan of Bhuj, Motichand Lalchand, who was a bosom friend of Dewan Haridas Viharidas Desai of Junagadh. 2) Dewan was charmed finding Swamiji's vast knowledge and his way of explaining difficult things in a simple manner. He was so moved that even long after meeting Swamiji, he expressed his feelings to one of the disciples of Swamiji, whom he met later in life. 3) As usual, the local educated people gathered around Swamiji and he gave discourses on religion, agriculture, industry, and economic problems of the country. In his discourses Swamiji stressed more on the need for the spread of education among the masses. 4) The Dewan introduced Swamiji to the Maharaja of Kutch, Maharajadhiraj Mirza Maharao Sri Sir Khengarji (III) Sawai Bahadur. The Raja had long discussions on different matters. The Maharaja was progressive and ruled the state of Kutch for the longest time. Finding his vast knowledge he was overwhelmed, and was greatly impressed with the monk's magnetic personality. He became an admirer of Swamiji. 5) Swamiji moved around and visited the places of interest and the various sacred places of pilgrimage in the vicinity. 6) Swamiji probably decided to return to Junagadh.	EWD1 p.293, PNB1pp. 208-09, SND1 p.423, VV pp. 62-63, YN1 p.276.	
Thu	4	Feb	1892	Bhuj					
Fri	5	Feb	1892	Bhuj	Rann of Kutch, Gujarat	Ind			
Sat	6	Feb	1892	Bhuj	Rann of Kutch, Gujarat	Ind			
Sun	7	Feb	1892	Bhuj ↓ On the way	Rann of Kutch, Gujarat	Ind			
Mon	8	Feb	1892	On the way	Gujarat	Ind	**Swamiji on the way to Junagadh *** 1) Swamiji returned from Bhuj (probably by the sea-route). 2) Junagadh was Swamiji's main camp from where he made a number of trips through Kathiawar and Kutch.	EWD1pp. 293-94, YN1 p.276.	
Tue	9	Feb							
Wed	10	Feb	1892	To Junagadh	Gujarat				
Thu	11	Feb							

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	12	Feb	1892	Junagadh	Princely State Presently Gujarat	Ind	**Swamiji probably reached Junagadh *** 1) After returning to Junagadh Swamiji rested for a few days. 2) Swamiji might have stayed in the house of Shri Mansukhram Suryaram Tripathi, a Gujarati Brahmin, well-known writer and scholar. He was the private secretary of the local Nawab. Swamiji took rest, read books and enjoyed the company of his host (although he was 23 years older than Swamiji), their common interest being Vedanta philosophy. 3) According to the autobiography of Swami Abhedananda, he met Swamiji at the house of Shri Mansukhram Suryaram Tripathi, where Swamiji assumed the name Swami Sachchidananda. It does not seem to be much reliable because at Junagadh Swamiji was known as 'Swami Vivekananda'. [Meeting of Swamiji with Swami Abhedananda during parivrajaka period (E.N. 92.2)].	VV p.79, EWD1pp. 292-93, SND1pp. 424-25.	
Sat	13	Feb	1892	Junagadh					
Sun	14	Feb	1892	Junagadh	Gujarat	Ind			
Mon	15	Feb	1892	Junagadh	Gujarat	Ind			**E.N. 92.2**
Tue	16	Feb	1892	On the way	Gujarat	Ind	**Swamiji left Junagadh *** 1) During these days probably Swamiji left Junagadh for Veraval and Patan Somnath, both situated on the sea coast around fifty miles away from Junagadh. 2) Swamiji travelled on foot through the desert, to the coast of the Indian Ocean. He reached Veraval. Veraval is famous for its antiquity. 3) Swamiji travelled to Patan Somnath, popularly known as Prabhas, the place where Sri Krishna left his mortal coil. 4) Swamiji visited the ruins of the great Somnath Temple which had been destroyed by Sultan Mahmud of Ghazni. He visited the new temple constructed by Rani Ahalyabai Holkar of Indore and also the Suraj Mandir. 5) Swamiji met the Maharao of Kutch and they had a long talk. He told Swamiji that as reading many books taxes one's brain, he felt dizzy listening to Swamiji for a long period. He thought how Swamiji's talent would be utilized. He believed that Swamiji would not have rest until he would do some wonderful things. 6) According to Swami Akhandananda, this meeting with the Maharao of Kutch took place in Veraval (YN1 p.280 f.n.)	EWD1pp. 293-94, SND1 p.424, YN1 pp. 276-77 & p.280 (f.n.), VV p.63, PNB1 p.210.	
Wed	17	Feb	1892	On the way to Veraval	Gujarat	Ind			
Thu	18	Feb	1892		Gujarat	Ind			
Fri	19	Feb	1892	Veraval and Patan Somnath	Gujarat	Ind			
Sat	20	Feb	1892	Patan Somnath (Prabhas)	Gujarat	Ind			
Sun	21	Feb	1892	On the way	Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	22	Feb	1892	Junagadh	Gujarat	Ind	From Prabhas, * Swamiji returned to Junagadh and rested at Dewan Haridas Viharidas Desai's house and then probably started for Porbandar. ● According to the Life of Swami Vivekananda by his Eastern and Western Disciples, the itinerary of Swamiji's trip to Kathiawar and Kutch was as follows: Wadhwan - Limbdi - Bhavnagar - Sihor - Junagadh - Girnar - Junagadh - Bhuj - Junagadh - Veraval - Prabhas - Junagadh - Porbandar - Dwarka - next same as mentioned by Swami Akhandananda. ● According to Swami Akhandananda's reminiscences, the itinerary of Swamiji's trip to Kathiawar and Kutch was as follows: Wadhwan - Junagadh - Veraval - Porbandar - Dwarka - Beyt-Dwarka - Mandvi - Narayan Sarovar - Ashapuri - Mandvi - Bhuj - Mandvi - Porbandar - Junagadh. [Swami Akhandananda had personally followed Swamiji during a major portion of Swamiji's travels in Gujarat and finally found him in Mandvi.]	EWD1 p.298, HW pp. 32-40, YN1 p.277 & p.280 (f.n.) .	
Tue	23	Feb	1892	Junagadh ↓	Gujarat	Ind			
Wed	24	Feb	1892	Porbandar	Gujarat	Ind			
Thu	25	Feb	1892	Porbandar	Princely state presently Gujarat	Ind	**Swamiji came to Porbandar from Junagadh *** 1) Leaving Junagadh for the third time, Swamiji started for Porbandar (ancient city of Sudamapuri). Swamiji had a letter of introduction from Haridas Viharidas Desai to the Dewan of Porbandar. 2) Swamiji travelled to Porbandar. 3) Swamiji stayed in the 'Bhojeshwar bungalow' of Dewan Pandit Shankar Pandurang (Hari Shankar Rao), who had been appointed the administrator of the State, the Prince being a minor at that time. Swamiji visited the famous Sudama Temple. 4) The Dewan was a great Vedic scholar. At that time he was translating the Vedas and was working on the Bhasya of 'Atharva Veda'. He sometimes asked Swamiji to explain some of the abstruse passages of the Vedas which Swamiji did with his usual lucidity. Swamiji was facinated by Pandurang's personal library which had a large collection of books on Sanskrit and Philosophy.	EWD1pp. 294- 97, SND1pp. 425-28, YN1 pp. 277-79.	
Fri	26	Feb	1892	Porbandar					
Sat	27	Feb	1892	Porbandar	Gujarat	Ind			
Sun	28	Feb	1892	Porbandar	Gujarat	Ind			
Mon	29	Feb	1892	Porbandar	Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	1	Mar	1892	Porbandar	Princely state presently Gujarat	Ind	**Events during Swamiji's stay at Porbandar*** 1) The Dewan Pandit Shankar Pandurang requested Swamiji to stay there for some more days and help him in his work. Swamiji finished his reading of Patanjali's Mahabhashya on Panini's sutras. 2) Shankar Pandurang had travelled across many countries of Europe. He told Swamiji that the people of the West were eager to know about the Hindu scriptures and philosophy and so he requested Swamiji to go to the West and preach the Sanatana Dharma. He also said that knowledge of the French language would be beneficial. Swamiji began to learn French. 3) Later, Swamiji wrote a letter of four pages in French to his brother-monks at Alambazar Math. The brother-monks could not understand it, but they realized that it was from Naren. The letter was taken to Aghorenath Chatterjee in Calcutta, the then Principal of Hyderabad State college, a learned professor with expertise in French. The letter was read and the brother-monks got the information of Swamiji's whereabouts.	EWD1pp. 294- 97, SND1pp. 425-28, YN1 pp. 277-79, PNB1 pp. 213-14, PB Feb 1949 pp. 61-62.	
Wed	2	Mar	1892	Porbandar					
Thu	3	Mar	1892	Porbandar	Gujarat	Ind			
Fri	4	Mar	1892	Porbandar	Gujarat	Ind			
Sat	5	Mar	1892	Porbandar	Gujarat	Ind			
Sun	6	Mar	1892	Porbandar	Gujarat	Ind	**Events during Swamiji's stay at Porbandar*** 1) Acharya Revashankar Anupama Dave was sixteen years of age when he met Swamiji. His reminiscences: Swamiji's room in the Bhojeshwar Bungalow was in the north-west corner of the building. Swamiji used to talk mostly in Hindi but many Bengali and Sanskrit words used to creep in. 2) One day, at the request of Swamiji, the students (Revashankar, Govindaji and others) of a Sanskrit School were brought to him. Swamiji asked Govindaji about his study. He replied that in Benares, he studied 'Sama-Veda' and learnt six mantras, but could not continue because of an attack of 'karelu' and he had to come back. Hearing the word, karelu (bittergourd ?), Swamiji laughed. Actually the boy meant that he had an attack of cholera. Swamiji also enquired about the study of another student, Revashankar. Dave remembered Swamiji going for a walk in the desert of Bhojeshwar with the Dewan. Swamiji always had his staff with him and the Dewan, a spear.	EWD1pp. 296-97.	
Mon	7	Mar	1892	Porbandar	Gujarat	Ind			
Tue	8	Mar	1892	Porbandar	Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	9	Mar	1892	Porbandar	Gujarat	Ind	**Swamiji as the guest of Shankar Pandurang at Porbandar *** 1) Both Pandit Pandurang and Swamiji used to enjoy horse riding on the sea-shore, discussing various topics. 2) It was in Porbandar or Junagadh that Swamiji came to know about the great religious convention that was going to be held some time in 1893 at Chicago. The idea came in Swamiji's mind to go to the West specially to attend the Parliament of Religions at Chicago, the purpose of it being to deliver the spiritual message of India, as advised by Pandit Pandurang. 3) During this period, Swamiji was exceedingly restless. He was beginning to feel the truth of his Master's words that he had tremendous power to revolutionize the world. The idea that was uppermost in his mind was the spiritual regeneration of India. 4) Pandit Pandurang continued to inspire Swamiji for visiting the West to preach the 'Sanatana-Dharma'. Swamiji felt that he should first propagate the glories of the Sanatana Dharma (Eternal Religion) to the West. From the study of Vedas and teachings of ancient Rishis of India, Swamiji came to the conclusion that India is truly the Mother of (most) Religions, eternal source of spirituality, and the plinth of civilization.	EWD1pp. 295-96, SND1pp. 426-27, YN1 pp. 277-78.	
Thu	10	Mar	1892	Porbandar	Gujarat	Ind			
Fri	11	Mar	1892	Porbandar	Gujarat	Ind			
Sat	12	Mar	1892	Porbandar	Gujarat	Ind			
Sun	13	Mar	1892	Porbandar	Gujarat	Ind	**Swamiji at Porbandar : Events*** 1) Shankar Pandurang introduced Swamiji to the Maharaja of Porbandar, Shri Vikmatji who instantly developed a strong liking to Swamiji and requested him to stay in the palace. Swamiji stayed in the palace of the Maharaja of Porbandar as a guest. 2) In the palace, an incident occurred. Swami Trigunatitananda went there with a group of wandering monks who needed some financial help from the administrator for meeting the expenses of their trip to Hinglaj. They went there with the expectation that the English-speaking sadhu would intercede on their behalf. Swamiji rebuked Swami Trigunatitananda, thinking that he was following him. But once the confusion was cleared he helped them in procuring the passage money. 3) Swamiji wanted to leave Porbandar.	EWD1 p.296, SND1 pp. 427-28, VV p.64, YN1 pp. 278-79.	
Mon	14	Mar	1892	Porbandar	Gujarat	Ind			
Tue	15	Mar	1892	Porbandar	Gujarat	Ind			
Wed	16	Mar	1892	Porbandar	Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	17	Mar	1892	Porbandar	Gujarat	Ind	**Swamiji at Porbandar*** During this period, Swamiji probably left Porbandar for Dwarka as a wandering monk.	EWD1 p.297.	
Fri	18	Mar	1892	Porbandar	Gujarat	Ind			
Sat	19	Mar	1892	Sea route ↓ Dwarka	Rann of Kutch, Gujarat	Ind	**Swamiji at Dwarka *** Swamiji probably arrived at Dwarka by sea route. 1) Swamiji looked over the ocean, towards the place where once stood Dwarka, the great city of Shri Krishna, and thought sorrowfully that nothing but ruins remained of that great India. He sat on the shore and passionately tried to realize what might happen to this country in future. 2) Swamiji stayed at the Sarada Math, a monastery founded by Shri Shankaracharya. In the silence of his cell, he saw a dazzling light of the glorious future of India. 3) Swamiji went to Beyt-Dwarka.	EWD1pp. 297-98, HW p.33, SND1 p.428, YN1 pp. 279-80, PNB1pp. 216-17, VV pp. 65-66,	
Sun	20	Mar	1892	Dwarka	Rann of Kutch, Gujarat	Ind			
Mon	21	Mar	1892	Beyt-Dwarka	Rann of Kutch, Gujarat	Ind			
Tue	22	Mar	1892	On the way	Rann of Kutch, Gujarat	Ind	**Events during Swamiji's stay at Rann of Kutch *** 1) Swamiji had come to Mandvi in Kutch on the royal invitation of Maharao of Bhuj who made all arrangements for his pilgrimage to Narayan Sarovar and Devi Temple in Ashapuri. 2) At Beyt-Dwarka, Swami Akhandananda got the news that Swamiji had gone to Narayan Sarovar in a royal vehicle with escorts. 3) Swamiji visited Ashapuri – a place of pilgrimage in Kutch and Koteshwar Mahadev temple near Narayan Sarovar with the royal staff.	EWD1pp. 298-99, SND1pp. 428- 29, VV p. 63 & p.66, HW p.33, YN1 pp. 280-81, PNB1pp. 217-18.	
Wed	23	Mar	1892	Narayan Sarovar	Rann of Kutch, Gujarat	Ind			
Thu	24	Mar	1892	Ashapuri	Rann of Kutch, Gujarat	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	25	Mar	1892	On the way	Rann of Kutch, Gujarat	Ind	**Events during Swamiji's stay at Rann of Kutch *** 1) Swamiji probably reached Mandvi and stayed at the house of a Bhatia (a man of Kutch) gentleman. 2) At Mandvi, Swami Akhandananda met Swamiji and was astonished to see a change in Swamiji's face, which had a sublime radiance. 3) Though both were happy meeting each other, Swamiji forbade Swami Akhandananda from following him. Swami Akhandananda had his reason for Holy Mother had asked him to look after 'Naren'. But he was satisfied just meeting Swamiji and he (Swamiji) could leave and be alone. 4) Swamiji felt relieved that Gangadhar would neither follow him anymore and nor would intrude upon his freedom. 5) Next day Swamiji alone left for Bhuj.	EWD1pp. 298-99, HW pp. 40-41, SND1 pp. 430-31.	
Sat	26	Mar	1892	Mandvi	Rann of Kutch, Gujarat	Ind			
Sun	27	Mar	1892	Mandvi ↓ to Bhuj	Rann of Kutch, Gujarat	Ind			
Mon	28	Mar	1892	Bhuj	Rann of Kutch, Gujarat	Ind	**Events during Swamiji's stay at Rann of Kutch *** 1) Swami Akhandananda met Swamiji at Bhuj again. Swamiji told him that both of them should leave Bhuj, because the Raja's liking for them might cause Jealousy among his courtiers. Long back they had killed a Bengali sadhu called 'Ananda Ashrama' who was a favourite of the Raja. 2) Swamiji and Swami Akhandananda left for Mandvi. 3) Both stayed at Mandvi for around a fortnight according to Swami Akhandananda's reminiscences. According to the old biography in Bengali (PNB.1 p.218.) both of them stayed for eight days with an old Shetty lady. 4) In a letter to Pramadadas Mitra dated 17 June 1892, Swami Akhandananda wrote that Swamiji was with him for 5-7 days at Kutch. (**Since the source is a contemporary letter it is taken to be the most authentic one**). 5) Many educated people gathered around Swamiji as usual and he had spiritual discourses.	EWD1 p.299, SND1p. 431, HW p.41, YN1 p. 281(f.n), PNB1 p.218, AkhP p. 80.	
Tue	29	Mar	1892	Bhuj ↓ to Mandvi	Rann of Kutch, Gujarat	Ind			
Wed	30	Mar	1892	Mandvi	Rann of Kutch, Gujarat	Ind			
Thu	31	Mar	1892	Mandvi	Rann of Kutch, Gujarat	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	1	Apr	1892	Mandvi	Gujarat	Ind	**Swamiji at Mandvi : Events *** Swamiji visited the nearby places of pilgrimage, met people and had spiritual discourses. Swamiji discussed with Swami Akhandananda about India's the then condition and her problems.	EWD1 p.299, SND1 p.431, HW p.41.	
Sat	2	Apr	1892	Mandvi	Gujarat	Ind			
Sun	3	Apr	1892	Mandvi	Gujarat	Ind			
Mon	4	Apr	1892	Way to Porbandar	Gujarat	Ind	***** From Mandvi, Swamiji came to Porbandar via Dwarka city, by boat. It was narrated later by Shankar Pandurang's daughter Kshama.	VK Feb 2006 p.67.	
Tue	5	Apr	1892	Porbandar					
Wed	6	Apr	1892	Porbandar	Gujarat	Ind	**More events during Swamiji's stay at Porbandar*** 1) Swamiji stayed as the guest of Dewan Pandit Shankar Pandurang. 2) Swamiji started learning Sanskrit vocabulary and practised speaking in Sanskrit with Pandit Pandurang. He gained mastery in Sanskrit day by day. 3) While Swamiji was staying at Pandurang's house, his two sons, Madhav and Vaman, used to greet Swamiji with folded hands in the dining room, and Panditji's three daughters Tara, Kshama and Bhadra used to stand silently, overwhelmed by the brilliant personality of Swamiji. 4) Swamiji, like a small boy, used to participate in singing and dancing play with the three little girls of Pandit Sankar Pandurang at the sea-shore and taught the two little boys to swim. 5) Swamiji used to teach Ushadevi, wife of Shankar Pandurang, how to cook various types of vegetarian dishes. Later, Shankar Pandurang's daughter Kshama wrote the reminiscences of Swamiji in Sanskrit. 6) Swami Akhandananda joined Swamiji in Porbandar after a few days and both stayed at Pandurang's house in Porbandar. [This was for the last time that Swami Akhandananda was with Swamiji before he sailed for America.] 7) Swamiji probably left for Junagadh alone and Swami Akhandananda left for Kathiawar.	VK Feb 2006 p.67, EWD1pp. 299- 300, SND1 p.431, HW pp. 41-42.	
Thu	7	Apr	1892	Porbandar	Gujarat	Ind			
Fri	8	Apr	1892	Porbandar	Gujarat	Ind			
Sat	9	Apr	1892	Porbandar	Gujarat	Ind			
Sun	10	Apr	1892	Porbandar	Gujarat	Ind			
Mon	11	Apr	1892	Porbandar ↓	Gujarat	Ind			
Tue	12	Apr	1892	On the way to Junagadh	Gujarat	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	13	Apr	1892	Junagadh	Gujarat	Ind	**Swamiji probably went to Junagadh *** At Junagadh, Swamiji was the guest of Dewan Haridas Viharidas Desai. Swamiji probably visited Girnar on his way to Baroda and there he met Swami Abhedananda, as mentioned by Swami Akhandananda in his letter to Pramadadas Mitra on 28 June 1892 from Jamnagar (AkhP p.82) (Since the source is a contemporary letter it is taken as authentic).	AkhP pp. 81-82.	
Thu	14	Apr	1892	Junagadh	Gujarat	Ind			
Fri	15	Apr	1892	Junagadh	Gujarat	Ind			
Sat	16	Apr	1892	On the way to Palitana	Gujarat	Ind	**Swamiji on the way to Palitana *** Swamiji continued his wandering life and probably left Junagadh along with letters of introduction for other places from the Dewan of Junagadh. 1) Swamiji proceeded towards Palitana. 2) Swamiji arrived at Palitana. The famous holy mountain Shatrunjaya, sacred to the Jainas is in Palitana. He visited the famous Hanuman Temple on the top of Shatrunjaya and a Muslim Shrine dedicated to the Muslim saint Angar (Hengar), (Angar Pir was a Sufi saint). 3) Swamiji climbed up to the top of the mountain to enjoy the wonderful view of the surroundings. Many people at the temple were attracted to Swamiji, finding that he had command over singing both classical and devotional songs as well as playing musical instruments. 4) During his stay at Palitana, Shri Chunilal Sarabhai, the Dewan of Palitana, probably had once invited Swamiji to dine with him. 5) Swamiji proceeded to Nadiad on foot and also availed train.	EWD1pp. 299-300, YN1 pp. 282-83, VV p.70 & p.74.	
Sun	17	Apr	1892	Palitana	Princely State Presently Gujarat	Ind			
Mon	18	Apr	1892	Palitana	Gujarat	Ind			
Tue	19	Apr	1892	Palitana ↓ On the way to Nadiad	Gujarat	Ind	**Swamiji on the way to Nadiad *** 1) Swamiji stopped at Nadiad after Palitana. 2) Swamiji later mentioned to Haridas Desai that he had the least difficulty in reaching their house from the station of Nadiad. 3) He stayed at the ancestral house of Dewan Haridas Viharidas Desai and met his brothers. The name of his younger brother was Shri Bechardas Viharidas Desai.	EWD1 p.300, CW 8 p.294, PB Dec 1984 p.502, VV p.71.	
Wed	20	Apr	1892	Nadiad	Gujarat	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	21	Apr	1892	Nadiad	Gujarat	Ind	**Events during Swamiji's stay at Nadiad *** 1) Swamiji was pleased with the hospitality of the brothers of Dewan Desai. He had sung melodious songs to the accompaniment of tanpura during his stay at the ancestral house of Haridas in Nadiad. (PB Dec 1984 p.502) 2) During his short stay, Swamiji immensely enjoyed the company of (CW 8 p.294) Shri Manilal Nabhubhai Dwivedi, the famous Vedantist and well-known writer of Gujarat, whose paper on Hinduism was read out in the Parliament of Religions at Chicago in 1893 as he could not attend the Parliament in person.	EWD1 p.300, PB Dec 1984 p.502, CW 8 p.294, VV p.70.	
Fri	22	Apr	1892	Nadiad	Gujarat	Ind			
Sat	23	Apr	1892	Way to Baroda	Baroda state presently Gujarat	Ind	**Swamiji proceed towards Baroda *** 1) Swamiji reached Baroda, 33 miles away from Nadiad with a letter of introduction to Bahadur Manibhai J, one of the ministers of the State and man of piety and noble character. He was a friend of Dewan Haridas Desai. Swamiji was probably accommodated in a guest house (SND1 p.434). 2) Swamiji enjoyed visiting the local Library. He saw the paintings of Ravi Varma in Baroda. 3) Swamiji met his host, Mr Manibhai, only twice during his stay in Baroda. He met him the first time only for a minute, and for nearly ten minutes, the second time when Manibhai discussed about the education system of that area with Swamiji. 4) Swamiji met one Dewanji at Baroda and liked his kind behaviour. [It is debatable whether Swamiji had an interview with Maharaja Sayajirao Gaekwad of Baroda at this time.(E.N.92.3)]	EWD1 p. 300, CW 8 p.294, SND1pp. 434-36, YN1 p.283.	
Sun	24	Apr	1892	Baroda	Gujarat	Ind			
Mon	25	Apr	1892	Baroda	Gujarat	Ind			**E.N. 92.3**
Tue	26	Apr	1892	Baroda	Gujarat	Ind	**Swamiji at Baroda** Swamiji wrote a letter to Dewan Haridas Viharidas Desai of Junagadh from Baroda. Swamiji informed him that he would leave for Bombay (244 miles away) that afternoon. Swamiji signed that letter as 'Bibekananda'. He travelled to Bombay.	CW 8 p.294, EWD1 p.300, VVp.117.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	27	Apr	1892	Mahaba-leshwar	Maha-rashtra	Ind	**Swamiji proceeded towards Mahabaleshwar *** 1) Swamiji proceeded towards Mahabaleshwar via Satara, to spend the summer there. 2) BswP p.326: The author mentioned that Swamiji reached Mahabaleshwar on 27 April 1892. 3) Swamiji met Yashodabai and Sir Moropant Vishnu Joshi in the morning and sought for food and shelter. He told them that he was a parivrajaka, coming from Satara. Yashodabai brought him respectfully to their bungalow. (From the autobiography of Yashodabai, published in 1965 from Venus Publication of Poona). 4) Swamiji stayed temporarily as guest of Sir Moropant Vishnu Joshi, who was an advocate. Both Yashodabai and Sir Moropant Vishnu Joshi were convinced that Swamiji was from a noble and respectable family and a very learned man.	PB Jun 1977 pp. 272-78, Bulletin, RMIC, March 1983, p.51, BswP pp. 330- 34, EWD1 p.300.	
Thu	28	Apr	1892	Mahaba-leshwar	Bombay Presidency Presently in Maha-rashtra	Ind			
Fri	29	Apr	1892	Mahaba-leshwar	Maha-rashtra	Ind	**Events during Swamiji's stay at Mahabaleshwar *** 1) Swamiji was the guest of Mr and Mrs Joshi. 2) Sir Moropant Joshi was interested in discussing with Swamiji about the existence of God. (BswP p.331). Everyday many people used to come and hold discussion with Swamiji. They called him 'SWAMI'. Swamiji used to sit in meditation from 9 p.m. to 4 a.m. and talked with the people who used to visit him in the daytime. 3) Yashodabai's younger daughter Kamalabai (who later became Rani Saraswati Devi of Sangli, BswP p.330) then was a baby. She used to cry for whole night causing disturbance to her mother. Swamiji took Kamala in his jholi (cotton bag) and meditated the whole night. Kamala surprisingly did not cry at all that night and this continued every night as long as Swamiji stayed there. This incident was narrated by Swami Vireswarananda, the tenth President of the Ramakrishna Order, during his speech on 3 January 1983 at the Ramakrishna Mission Institute of Culture, Golpark, Kolkata.	Bulletin, RMIC Mar 1983, p.51, BswP pp. 330- 34, MB pp. 101-103.	
Sat	30	Apr	1892	Mahaba-leshwar	Maha-rashtra	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	1	May	1892	Mahaba-leshwar	Bombay Presidency Presently in Maha-rashtra	Ind	**Swamiji at Mahabaleshwar *** 1) Swamiji probably stayed this period as the guest of Sir Moropant Joshi. 2) Maybe during an evening or a morning walk, to his surprise and joy, Swamiji found that the Thakore Saheb of Limbdi was also holidaying there. During Swamiji's stay at Limbdi, the Maharaja of Limbdi might have said that he would spend the summer at Mahabaleswar. 3) Thakore Saheb was very much delighted to meet his Guru and immediately requested him to be his guest and Swamiji accepted his hospitality. 4) According to BswP p.326, Swamiji was the guest of Thakore Saheb from 1st May 1892.	PB Jun 1977 p.275, EWD1 p.300, BswP pp. 325-26, SND1 p.437.	
Mon	2	May	1892	Mahaba-leshwar					
Tue	3	May	1892						
Wed	4	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	The incidents of this period have been taken from Thakore Saheb's personal diary 'Nondh-Pothi' written in Gujarati language. (E.N.92.4) The diary (Nondh-Pothi) states that Thakore Saheb pondered over the discussion which started four days ago on reincarnation and he got reference of several books on that subject.	EWD1 p.301, PB Jun 1977 pp. 274-77.	**E.N. 92. 4**
Thu	5	May	1892						
Fri	6	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	Swamiji went to visit the nearby places at Mahabaleshwar. (EWD1 p.301).		
Sat	7								
Sun	8	May	1892				Swamiji discussed with Thakore Saheb, 'Jnana, Karma and Upasana' – the three main Kandas (parts) of the Vedas (PB Jun 1977 p.275).	MB p.29.	
Mon	9	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	They discussed the shastras and Thakore Saheb was pleasantly surprised finding Swamiji's deep knowledge of the shastras (EWD1 p.301). (According to MB pp. 38- 40, discussions on shastras took place on 9, 10 and 11 June 1892).	PB Jun 1977 p.275	
Tue	10	May	1892						
Wed	11	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	Entry in the diary (Nondh-Pothi): 'There is need for Sattva, Rajas and Tamas for the manifestation and use of the special knowledge which man acquires as compared to the common knowledge'.	MB p.30.	
Thu	12	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	Diary records: 'At the end of yesterday's discussion it was proved that in ancient times the caste system was based only upon Guna and Karma'.	EWD1 p.301.	
Fri	13	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	Lengthy discussion took place on creation of the Universe, between Thakore Saheb and Swamiji.	MB pp. 32-33	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	14	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	Swamiji stayed in Mahabaleshwar as guest of Thakore Saheb Sri Jasvanta Singh. Swamiji went to visit nearby places of interest.	EWD1pp. 300- 01, MB p.21.	
Sun	15	May	1892						
Mon	16	May	1892						
Tue	17	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	Discussion took place on Ahimsa, as per the entry in the diary (‘Nondh-Pothi’).	MB pp. 34-35.	
Wed	18	May					Discussion took place on Adharma and sin.	EWD1 p.301	
Thu	19	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	* One day during Swamiji's stay at Mahabaleshwar, Thakore Saheb requested Swamiji and said, “Swamiji, do come with me to Limbdi and remain there for good.” Swamiji replied, “Not now, your Highness, for I have work to do. I cannot rest now. But if ever I live the life of retirement, I shall be with you.”	EWD1pp. 301-02, YN1 pp. 283-84.	
Fri	20	May							
Sat	21	May	1892						
Sun	22	May							
Mon	23	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	Diary records: ‘Different dispositions of men are caused due to the effects of Sattva, Rajas, Tamas … ’.	EWD1 p.301.	
Tue	24	May	1892			Ind			
Wed	25	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	**Swamiji at Mahabaleshwar** Diary records: According to Vivekananda, Prakriti and Purusha are beginningless (Anadi) and the effect caused by their combination is the Jiva.	EWD1 p.301, PB Jun 1977 p.276	
Thu	26	May	1892	Mahaba-leshwar	Maha-rashtra	Ind	**Events during Swamiji's stay at Mahabaleshwar *** 1) Various discussions with local people. 2) Swamiji created a sensation among the elites of Mahabaleshwar (from memoirs of Narashimha Chintaman Kelkar, editor of the journal 'Maratha' of Poona. He wrote about Swamiji's command of English language, his knowledge of shastras which used to make the listeners spellbound and also about his lofty ideas and philosophical interpretation beffiting a genius).	EWD1 p.301, BswP p.546, Sam1 p.86.	
Fri	27	May							
Sat	28	May							
Sun	29	May	1892	Mahaba-leshwar	Maha-rashtra	Ind			
Mon	30	May							
Tue	31	May	1892						

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	1	Jun	1892	Mahaba-leshwar	Maha-rashtra	Ind	**Events during Swamiji's stay at Mahabaleshwar ***	EWD1 p.301, Sam1 p.86, BswP p.546, PB Jun 1977 p.277.	
Thu	2	Jun					Swamiji as guest of Thakore Saheb Sri Jasvanta Singh		
Fri	3	Jun	1892	Mahaba-leshwar			1) Swamiji was invited to Satara by a group of lawyers for discussion, but ultimately he could not go there.		
Sat	4	Jun					2) Many intellectuals gathered around Swamiji. Swamiji remained busy discussing philosophy, self-knowledge and different shastras.		
Sun	5	Jun	1892	Mahaba-leshwar	Maha-rashtra	Ind	3) Swamiji played an important role in moulding the spiritual life of Thakore Saheb and had a life-long relationship with him.		
Mon	6	Jun							
Tue	7	Jun	1892	Mahaba-leshwar					
Wed	8	Jun							
Thu	9	Jun	1892	Mahaba-leshwar	Maha-rashtra	Ind	**Swamiji at Mahabaleshwar**	MB pp. 38- 40.	
Fri	10	Jun	1892	Mahaba-leshwar	Maha-rashtra	Ind	Thakore Saheb was highly impressed with Swami's deep knowledge of the Shastras which became evident from his discussion during these days.		
Sat	11	Jun	1892	Mahaba-leshwar	Maha-rashtra	Ind	Swamiji discussed :		
							a) Sankhya Shastra of Kapil Muni		
							b) Nyaya Shastra of Gautama Rishi		
							c) Vaisheshika Sutra of Kanad Muni		
							d) Yoga Shastra of Patanjali Rishi		
							e) Jaimini Acharya's Purvamimamsa and Brahmamimamsa with Badarayana's Brahmasutras.		
Sun	12	Jun	1892	Mahaba-leshwar	Maha-rashtra	Ind			
Mon	13	Jun	1892	Mahaba-leshwar	Bombay Presidency Presently in Maha-rashtra	Ind	Discussion on Brahmasutras and Vedanta darshan with Thakore Saheb and the main four schools of Vedanta namely : i) Advaita by Sankaracharya, ii) Vishistadvaita by Ramanujacharya, iii) Dvaita by Madhvacharya, and iv) Shuddhadvaita by Vallabhacharya.	MB p.41.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	14	Jun	1892	Mahaba-leshwar ↓ Poona	Maha-rashtra	Ind	* Any day before 15 June 1892, Swamiji came down to Poona with Thakore Saheb and stayed as his guest in Poona.	EWD1 p.302, YN1 p.284.	
Wed	15	Jun	1892	Poona Presently Pune	Bombay Presidency Presently in Maha-rashtra	Ind	**Swamiji in Poona (presently Pune)** 1) Swamiji stayed with Thakore Jasvanta Singh at Ellapa Balaram's house in the Neutral Line in Poona. 2) Swamiji wrote to Dewan Haridas Desai about his stay with Thakore Saheb and he would proceed to Rameswaram via Hyderabad after one or two weeks.	CW 8 pp. 294-95, SND1 p.438, YN1 p.284.	
Thu	16	Jun	1892	Poona	Maha-rashtra	Ind	**Events during Swamiji's stay in Poona *** 1) During this period Swamiji became familiar with all the members of 'Sorabji's family'. Reverend Sorset Sorabji was a Parsee gentleman. Lady Francis Sorabji was attached to a girl's school. (Swamiji's letter to Josephine Macleod on 17.2.01 about his acquaintance with this family, knowing that Josephine had met Cornelia Sorabji, the daughter of Sorset Sorabji). 2) Swamiji met a friend of Haridas Desai, a Parsee gentleman named Sri Surti, the teacher of the prince of Bhavnagar. Swamiji referred to him as a perfect and noble-natured gentleman in his letter to Mr Desai dated 15 June 1892. 3) Swamiji while visiting Ananda Ashrama, a wellknown publisher of Sanskrit shastras met the Maratha novelist Sri Hari Narayan Apte. 4) Swamiji made a great reading of Sanskrit scriptures in Poona.	CW 8 pp. 294-95, CW 5 pp. 156-57. MB pp. 44-46,	
Fri	17	Jun	1892	Poona	Maha-rashtra	Ind			
Sat	18	Jun	1892	Poona	Maha-rashtra	Ind			
Sun	19	Jun	1892	Poona	Maha-rashtra	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	20	Jun	1892	Poona	Maha-rashtra	Ind	**Events during Swamiji's stay in Poona *** 1) One day during this period, Swamiji met Nyayamurti Mahadev Govinda Ranade, who arranged a dinner for the elites of Poona where Swamiji gave a discourse after dinner. Swamiji got a letter of introduction to the Maharaja of Kolhapur from Mahadev Govinda Ranade. 2) Swamiji met the famous writer Professor Mahadev Shivram Gole. This meeting might have taken place during September 1892. Professor Gole in his Marathi book, while describing his meeting with Swamiji in detail, wrongly mentioned Swamiji as 'Babu Sadananda'.	MB pp. 46-47.	
Tue	21	Jun	1892	Poona	Maha-rashtra	Ind			
Wed	22	Jun	1892	Poona	Maha-rashtra	Ind			
Thu	23	Jun	1892	Poona ↓ On the way	Maha-rashtra	Ind			
Fri	24	Jun	1892		Maha-rashtra	Ind			
Sat	25	Jun	1892	Bombay ↓ On the way	Maha-rashtra	Ind	**Swamiji moved towards Central Provinces *** 1) While leaving Poona, Swamiji might have accompanied Thakore Saheb, who was returning to Limbdi. (It seems to be a possibility). 2) From Poona, Swamiji came to Bombay (120 miles away) instead of going to Rameswaram and thence started for Khandwa, 333 miles away. 3) Swamiji came to Khandwa in the Central Provinces sometime in the later part of June 1892. Probably he wanted to visit the Dewan of Indore. 4) Swamiji reached Khandwa tired and hungry and he did not carry any letter of introduction for any known person in Khandwa. Swamiji arrived at the house of Mr Haridas Chatterji, a local pleader. After returning from the court in the evening, Haridas Chatterji found Swamiji standing at his door. He welcomed the Bengali sadhu, though he thought of him to be an ordinary monk.	SND1 pp. 438-39 & p.443, EWD1pp. 302-03, YN1 pp. 284-85, MB pp. 72-73.	
Sun	26	Jun	1892	Khandwa	Central Provinces Presently Madhya Pradesh	Ind			
Mon	27	Jun	1892	Khandwa					
Tue	28	Jun	1892	Khandwa	Madhya Pradesh (M.P)	Ind			
Wed	29	Jun	1892	Khandwa		Ind			
Thu	30	Jun	1892	Khandwa	M.P	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	1	Jul	1892	Khandwa	Central Provinces Presently M.P	Ind	**Events during Swamiji's stay at Khandwa*** 1) Soon Haridas Chatterji realized the vastness of Swamiji's knowledge. All members of the family together served him. 2) Haridas Chatterji invited his friends to meet Swamiji. Swamiji, as he did earlier, began to spend many hours daily with the local residents having religious discourses and singing songs. 3) Swamiji did not stay at Khandwa at a stretch, but he started visiting the places of pilgrimage like Omkareshwar, etc. on the bank of the holy river Narmada. 4) Swamiji presumably approached Omkareshwar by road from Barwaha, which was 40 miles away from Khandwa.	EWD1pp. 303-04, SND1pp. 439-41, YN1 pp. 284-85, MB p.75.	
Sat	2	Jul	1892	Khandwa		Ind			
Sun	3	Jul	1892	Khandwa	M.P	Ind			
Mon	4	Jul	1892	On the way	M.P	Ind			
Tue	5	Jul	1892	Omka-reshwar	M.P	Ind			
Wed	6	Jul	1892	On the way	M.P	Ind	**Swamiji in Central Provinces *** 1) During his wanderings through central India, Swamiji faced problems in getting food and shelter. The local residents were reluctant to offer anything even to a sadhu. 2) After visiting Omkareshwar, Swamiji might have come to Maheshwar which is situated on the bank of the river Narmada, further downstream, and is associated with the name of Ahalyabai Holkar. 3) Swamiji visited the palace and the remains of the places associated with Ahalyabai Holkar, the famous queen of Indore State who was a great administrator. It is said, 'Her charitable foundation extended all over India, from the Himalayas to Cape Comorin, from Somnath to the temple of Jagannath'.	SND1pp. 440- 42, EWD1 p.303, MB pp. 77-78, YN1 pp. 284-85.	
Thu	7	Jul	1892	Maheshwar	Central Provinces Presently M.P	Ind			
Fri	8	Jul	1892						
Sat	9	Jul	1892	On the way					
Sun	10	Jul	1892		M.P	Ind			
Mon	11	Jul	1892	On the way to Indore	M.P	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	12	Jul	1892	Indore	Central Provinces Presently M.P	Ind	**Swamiji visited Indore ***	SND1 pp. 441-43, MB p.76 & p.80, EWD1 p.303, CW 8 pp. 296-97. YN1 p.284 & p.287.	
Wed	13	Jul	1892	Indore			1) Swamiji might have gone to Indore from Barwaha, at a distance of forty miles. He had an introduction from Dewanji of Junagadh to his friend Mr Khanderao Chimanrao Bederkar (MBp.76), a Maharashtrian Brahmin. He did not entertain Swamiji and was not of any help. Swamiji informed about this unpleasant experience in a letter to Dewanji from Bombay dated 22 August 1892. At that time Indore was comparatively a modern city and was not a place of pilgrimage. Swamiji saw the celebrated Chhattri, a monument of Ahalyabai.		
Thu	14	Jul	1892	Indore			2) Swamiji perhaps proceeded towards Ujjain, one of the most ancient and sacred cities of India, only forty-four miles from Indore by rail (and thirty-five miles by road). It was the capital of the legendary ruler Vikramaditya. It is on the bank of the holy river 'Sipra' and a place of pilgrimage.		
Fri	15	Jul	1892	On the way	M.P	Ind	One can presume that Swamiji visited the famous temple of Mahakala Shiva in Ujjain (though no records are available).		
Sat	16	Jul	1892	Ujjain	M.P	Ind			
Sun	17	Jul	1892	Forest path	M.P	Ind	**Swamiji in Central Provinces ***	SND1 pp. 441-43, CW 2 p.404, MB p.76 & p.80, EWD1 p.303, YN1 pp. 285 - 87.	
Mon	18	Jul	1892	Forest path	M.P	Ind	1) Swamiji wandered through the forest paths of central India, tired, hungry, and thirsty, without food for days and was unable to proceed further. It suddenly came to his mind that as there is limitless power within the soul, how could the body and the 'indriyas' overpower its limitless energy? He felt a fresh wave of energy and proceeded further. Swamiji expressed his feeling in a lecture – 'The Open Secret' at Los Angeles, on 5 January 1900.		
Tue	19	Jul	1892	Village	Central Provinces Presently M.P	Ind	2) Swamiji went through the villages in the interior of the State where the people lived in great poverty. Once during this period, he stayed with the family of a sweeper, and realized the priceless worth and potentialities that are often there within the lowest of the low.		
Wed	20	Jul	1892	On the way	M.P	Ind	3) Once Swamiji expressed his agony and grief to his brother-disciple and wrote that he felt ashamed to share food with the poor who were already in want. He felt that it was better to end his life in austerities and fasting than to be a burden on those poor people.		

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	21	Jul	1892	On the way	Central Provinces Presently M.P	Ind	**Events during Swamiji's stay in Central Provinces *** 1) Probably one day during this period, when Swamiji was tired and hungry after a whole day's travel through the forest path, he lay down under a tree thinking of God. He was looking at the sky, but suddenly noticed that a tiger was approaching him stealthily. Swamiji, who was starving for nearly three days, decided to offer his body to appease the hunger of the tiger. So he remained like that, fixing his mind on the lotus feet of his Gurudev (the Master). Later on he noticed that the tiger had gone away doing no harm to him. 2) Perhaps, Swamiji met the famous musician and Dhrupad singer, Sri Eknath Pandit of Gwalior Gharana. Swamiji sang and also played other instruments. That duet might have taken place in a temple of Mahadev. Pandit said, "Swamiji, you are not only a 'gayak' (singer), but also a 'nayak' (hero)" (MB p.78).	EWD1pp. 352-53, YN1 pp. 286-87, SND1 p.443, SASw p.104, MB p.78.	
Fri	22	Jul	1892	Khandwa	Central Provinces	Ind			
Sat	23	Jul	1892	Khandwa	Presently M.P	Ind			
Sun	24	Jul	1892	Khandwa	M.P	Ind	**Events during Swamiji's stay at Khandwa *** 1) One day, Swamiji returned to Khandwa and stayed at Haridasbabu's house. Swamiji met Babu Akshaya Kumar Ghose (Ghosh), the members of whose family in Calcutta were known to him for a long time. Later from Bombay, Swamiji sent him to Dewanji Saheb of Junagadh for help. 2) At Khandwa, Haridas babu asked Swamiji to give a public lecture but Swamiji preferred personal teaching according to the traditional guru-disciple system. He agreed to do so after much hesitation. Later on, due to some practical problem, the proposal did not materialize. 3) Babu Madhavchandra Banerjee, the Civil Judge, invited the Bengali community to have dinner in honour of Swamiji. When the guests arrived, Swamiji read out some abstruse passages from the Upanishads and explained them in a lucid way. Babu Pyarilal Ganguly, a pleader and Sanskrit scholar, criticized him, but the appropriate reply and comments of Swamiji made him completely disarmed. 4) Sometime during these days, Swamiji might have visited the Ellora caves as he was interested in the rock-cut architecture.	EWD1pp. 303-4, SND1pp. 439- 40, YN1 p.285, MB pp. 77- 79, CW 8 p.295, PNB1 p.219.	
Mon	25	Jul	1892	Khandwa	M.P	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	26	Jul	1892	Khandwa	M.P	Ind	**Events during Swamiji's stay at Khandwa *** 1) At Khandwa, Swamiji seriously thought of attending the Parliament of Religions in Chicago which was to be held the following year, about which he had already heard at Porbandar and possibly also at Junagadh. He said to his host Haridasbabu, "If someone helps with the passage money, all will be well, and I shall go." 2) Swamiji wanted to move out.	EWD1 p.304, SND1 p.439.	
Wed	27	Jul	1892	Khandwa	M.P	Ind			
Thu	28	Jul	1892	On the way to Bombay	M.P	Ind			
Fri	29	Jul	1892	Bombay	Bombay Presidency	Ind	**Swamiji at Khandwa till the last week of July 1892 *** 1) Though everybody requested Swamiji to stay longer at Khandwa, Swamiji was determined and eager to leave for Rameswaram. Haridasbabu gave a letter of introduction to his brother in Bombay and asked him to introduce Swamiji to barrister Seth Ramdas Chhabildas who could help Swamiji in his voyage to America. 2) Haridasbabu purchased a train ticket and Swamiji arrived at Bombay in the last week of July 1892. Swamiji stayed in Bombay for two months. 3) Barrister Ramdas Chhabildas received Swamiji (both were of same age) cordially and asked him to be his guest. Swamiji agreed. 4) Swamiji stayed as the guest of Barrister Seth Ramdas Chhabildas in their house 'Samudra Villa' on Dorab Shaw Lane, Nepean Sea Road, Bombay, situated on the sea shore. The house belonged to his father Seth Chhabildas Lalubhai, who was one of the wealthy merchants of Bombay and was 53 years of age when Swamiji met him.	EWD1pp. 304- 5, SND1 pp. 444-45, PB Jan 2005 pp. 82-91.	
Sat	30	Jul	1892	Bombay	Bombay Presidency Presently Maha-rashtra	Ind			
Sun	31	Jul	1892	Bombay	Maha-rashtra	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	1	Aug	1892	Bombay	Bombay Presidency Presently Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay ***	PB Jan 2005 pp. 82-91, SND1 p.445, MB p.87, PB May 1945 p.111, CW 8 pp. 295-97.	
Tue	2	Aug	1892	Bombay			1) Swamiji was the guest of barrister Ramdas Chhabildas.		
Wed	3	Aug	1892	Bombay			2) Ramdas Chhabildas was the first Indian barrister from England and was also a Sanskrit scholar, well-grounded in the Vedas and the Upanishads. During Swamiji's two-month stay in his bungalow, Swamiji had numerous discussions with him. Both Ramdas and his father Chhabildas Lalubhai were staunch Arya Samajists, followers of Swami Dayananda Saraswati.		
Thu	4	Aug	1892	Bombay	Maha-rashtra	Ind	3) Swamiji had argumentations with his host barrister Ramdas Chhabildas, who criticized some Hindu doctrines, but Swamiji succeeded in convincing him and Ramdas Chhabildas left the Arya Samaj, as promised. It was narrated by Swami Shivananda in Bombay Ashrama on 19 January 1927.		**E.N. 92. 5**
Fri	5	Aug	1892	Bombay	Maha-rashtra	Ind			
Sat	6	Aug	1892	Bombay	Maha-rashtra	Ind	4) Swamiji spent much time in Sanskrit studies, as he got some Sanskrit books and also help, which he did not hope to get elsewhere. Consequently, he wanted to continue with his studies.		
Sun	7	Aug	1892	Bombay	Maha-rashtra	Ind	5) Any day in Bombay Swamiji met Babu Akshaya Kumar Ghosh whom he previously met in Khandwa and sent him to Dewan Haridas Viharidas Desai with an introduction letter.		
Mon	8	Aug	1892	Bombay	Maha-rashtra	Ind	**Swamiji engaged in the study of Sanskrit in Bombay ***	CW 8 pp. 296-97, MB pp. 91-94, VINR 2 p.702 RemV p.184, YN1 p.289.	
Tue	9	Aug	1892	Bombay	Maha-rashtra	Ind	1) Swamiji's intimate friend, Sri Srinivas Setlur, in a letter to the editor of the Times of India, 12 July 1902, mentioned that while in Bombay Swamiji visited Mahamahopadhyay Rajaram Shastri. Rajaram Shastri was a Maharashtrian Brahmin and Sanskrit scholar. He was very popular among the professors and students for his knowledge and helping attitude. It may be presumed that the 'help' Swamiji mentioned in his letter of 22 August was 'the academic help' in studying Sanskrit which he might have got from Rajaram Shastri?		
Wed	10	Aug	1892	Bombay	Maha-rashtra	Ind			
Thu	11	Aug	1892	Bombay	Maha-rashtra	Ind	2) According to Sister Nivedita, Swamiji studied 'Mimamsa-Darshan' from Mahratta Pandits while in Bombay. (The Master as I saw Him, p.63).		
Fri	12	Aug	1892	Bombay	Maha-rashtra	Ind	3) According to Sister Christine, Swamiji, while staying in Bombay, strengthened his knowledge of Sanskrit especially regarding its pronunciation.		
							4) Swamiji probably studied 'Patanjali Yoga' in detail.		

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	13	Aug	1892	Bombay	Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay *** Swamiji engaged himself in the study of Sanskrit. (RemV p.184).	EWD1 p.305 YN1 p.289.	
Sun	14	Aug	1892	Bombay					
Mon	15	Aug	1892						
Tue	16	Aug	1892	Bombay	Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay *** 1) Swamiji was sad to notice the low level of learning and lack of knowledge of Sanskrit language among the local people. 2) He became acquainted with orthodox Pandits and also with the reformers. 3) He was disgusted with the teachings of the cunning priests to the local people, and he expressed his extreme frustration about those priests in his letter to Dewan Haridas Viharidas Desai on 22 August. Swamiji expressed his views about the priests who had not studied the Vedas and the scriptures of Hinduism, but pretended to be well-versed and made people follow their wrong instructions. Thus the so-called learned priests misguided people, causing degradation.	CW 8 pp. 296-97, YN1 p.289.	
Wed	17	Aug	1892	Bombay	Maha-rashtra	Ind			
Thu	18	Aug	1892	Bombay	Maha-rashtra	Ind			
Fri	19	Aug	1892	Bombay	Maha-rashtra	Ind			
Sat	20	Aug	1892	Bombay	Maha-rashtra	Ind			
Sun	21	Aug	1892	Bombay	Bombay Presidency Presently Maha-rashtra	Ind	**Swamiji in Bombay** 1) Swamiji met Dewan Haridas Desai's friend Mr Manahashukharam. He was very much delighted with the kind behaviour of both Mr Manahashukharam and his son. 2) Swamiji noticed that Mr Manahashukharam had given accommodation to a sannyasin friend in his house. Who was that sannyasin? 3) In old Bengali biography (PNB1 p.221) of Swamiji, the author stated that while Swamiji was residing in a barriater's house in Bombay, one day* he by chance met Swami Abhedananda, who noticed that Swamiji was thinking of the ancient spirituality of India and its revival. Swami Abhedananda described Swamiji as 'extremely cyclonic'. So, one may think that possibly it was Swami Abhedananda, the sannyasin friend, who stayed at Manahashukharam's house.	EWD1 p.305, CW 8 pp. 296-97, YN1 p.289, PNB1 p.221, MB pp. 93- 94.	**E.N. 92.2**

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	22	Aug	1892	Bombay	Maha-rashtra	Ind	**Swamiji in Bombay** Swamiji wrote to Dewan of Junagadh informing him that he would like to continue his stay in Bombay for another 15-20 days before proceeding to Rameswaram.	CW 8 pp. 288-9.	
Tue	23	Aug	1892	Bombay	Maha-rashtra	Ind	1) Swamiji was engaged in his study of Sanskrit . 2) ***** One day Swamiji went to see a distinguished politician of Bombay, who showed him a newspaper published in Calcutta, containing an account of the controversy over the Age of Consent Bill. Swamiji was ashamed when he read that the bill was opposed by the learned section of the Bengali community.	EWD1 p.305, SND1 p.445.	
Wed	24	Aug	1892	Bombay	Maha-rashtra	Ind			
Thu	25	Aug	1892	Bombay	Maha-rashtra	Ind	**Swamiji in Bombay*** Swamiji probably wanted to visit the Elephanta caves but could not because during the monsoon (August-September) the Arabian Sea is very rough, choppy and ferocious disturbing the ferry service to the island.	PB Jan 2005 p.85.	
Fri	26	Aug	1892	Bombay	Maha-rashtra	Ind			
Sat	27	Aug	1892	Bombay	Bombay Presidency Presently Maha-rashtra	Ind	**Swamiji visited Kanheri caves *** During this period Swamiji might have visited the Kanheri caves near Borivili with barrister Ramdas Chhabildas and Chhabildas Lalubhai. Swamiji might have taken a train from Grant Road (which was near their bungalow) to Andheri and then proceeded to Borivili by a horse-driven carriage. (In 1892, there were trains running between Colaba and Andheri.) Chhabildas Lalubhai had a bungalow in Borivili, a suburb 20 km away from the city. The Kanheri caves are very near to Borivili. Swamiji might have been lodged in their bungalow for a few days. In the evening many people from the surroundings visited Swamiji to listen to his talks on religion. Chandrakant, a young man used to visit Swamiji with his father. He kept coming for a long time even after Swamiji's departure to pay obeisance to the memory of Swamiji.	PB Jan 2005 pp. 82-91.	
Sun	28	Aug	1892	Bombay					
Mon	29	Aug	1892	Bombay					
Tue	30	Aug	1892	Bombay	Maha-rashtra	Ind			
Wed	31	Aug	1892	Bombay	Maha-rashtra	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	1	Sep	1892	Bombay	Bombay Presidency Presently Maha-rashtra	Ind	**Swamiji visited Kanheri caves *** 1) Kanheri caves are situated on the island of Salsette (presently located within the forest of the Sanjay Gandhi National Park).The ocean surrounds it on three sides. There are 109 caves which were inhabited by Buddhist monks in the early years of Buddhist era. It is said that Lord Buddha lived there with his disciples for some time. 2) Swamiji looked around the caves. There is no doubt that his visit to the caves inspired him to plan the design of the future Ramakrishna Temple and its natmandir (prayer hall) in a similar fashion. It is reasonable to presume that Swamiji visited the caves more than once to study the rock-cut-architecture in depth which was not possible in a single visit. http://en.wikipedia.org	EWD1pp. 305-6, PB Jan 2005 pp.82-91,	
Fri	2	Sep	1892	Bombay					
Sat	3	Sep	1892	Bombay	Maha-rashtra	Ind			
Sun	4	Sep	1892	Bombay	Maha-rashtra	Ind			
Mon	5	Sep	1892	Bombay	Maha-rashtra	Ind			
Tue	6	Sep	1892	Bombay	Maha-rashtra	Ind	**Swamiji visited Kanheri caves *** 1) The place stirred his feelings deeply; it seems that he had the memory of a previous life, when he had lived there. (In the reminiscences of Sister Christine, she has quoted Swami Sadananda mentioning it to her. Swamiji spoke of this place to his disciples who had gathered at the Thousand Island Park, USA). 2) Ramdas Chhabildas told Swamiji that if he ever would like to establish a Math for his future work in Kanheri caves, he would donate the caves (their property) to Swamiji. 3) One day, probably during this period, Swamiji went to visit the studio of the famous painter Raja Ravi Varma.	EWD1pp. 305-6, PB Jan 2005 pp.82-91, RemV pp. 215-18, Sam1 p.83.	
Wed	7	Sep	1892	Bombay	Maha-rashtra	Ind			
Thu	8	Sep	1892	Bombay	Maha-rashtra	Ind			
Fri	9	Sep	1892	Bombay	Maha-rashtra	Ind			
Sat	10	Sep	1892	Bombay	Maha-rashtra	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	11	Sep	1892	Bombay	Maha-rashtra	Ind	**Event during Swamiji's stay in Bombay *** 1) Swamiji might have visited Raja Ravi Varma's house as guest for at least once. This presumption is corroborated by the fact that Chathu Iyer, Ravi Varma's cook in Bombay, used to boast till the end of his life that his hand had cooked for and served Swami Vivekananda. Further, one of the earliest photographs of Swamiji was taken by a young prince of Travancore, Aswati Tirunaal, during Swamiji's wanderings in the South. It may be presumed that this was arranged by Ravi Varma who, besides being a relative, was a mentor to the young prince. Ref: 'Raja Ravi Varma' published by The Government of Kerala, India, script by E.M.J. Venniyoor (on behalf of Lalit Kala Akademi), 1981, p.33. 2) During this time Swamiji might have commented on some aspects of Ravi Varma's paintings. (E.N.92.6)	'Raja Ravi Varma' p.33.	
Mon	12	Sep	1892	Bombay	Maha-rashtra	Ind			
Tue	13	Sep	1892	Bombay	Maha-rashtra	Ind			**E.N. 92.6**
Wed	14	Sep	1892	Bombay	Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay *** 1) Swamiji stayed as the guest of barrister Seth Ramdas Chhabildas and was engaged in the study of Sanskrit. 2) Seth Ramdas Chhabildas's father, Seth Chhabildas Lalubhai, later travelled with Swamiji to Chicago in 1893. He was in contact with Swamiji in Vancouver, Chicago and Boston till the middle of August 1893. Swamiji wrote about it to Alasinga on 20 August 1893 from Metcalf, USA. Swamiji appreciated the enterprising nature of Seth Chhabildas Lalubhai.	CW 5 p.21, PB Jan 2005 p.90.	
Thu	15	Sep	1892						
Fri	16	Sep	1892						
Sat	17	Sep	1892	Bombay	Maha-rashtra	Ind			
Sun	18	Sep	1892						
Mon	19	Sep	1892						
Tue	20	Sep	1892	Bombay	Maha-rashtra	Ind	Swamiji wrote a letter from Bombay to Pandit Shankarlal of Khetri, whom he addressed as 'Panditji Maharaj'.	CW 5 pp. 14-15.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	21	Sep	1892	Bombay	Maha-rashtra	Ind	**Swamiji in Bombay *** 1) During these days, Swamiji (as Narendra) wrote a letter to Swami Saradananda at Baranagore Math, informing him that he (Swamiji) would leave Bombay soon to go to some other place (SwS pp.87-89). 2) Swamiji spent nearly two months in Bombay (from the last week of July to the last week of September 1892). BswP p.337: the author mentioned that Swamiji was in Bombay till 26 September 1892.	SwS pp. 87-89, EWD1 p.306, BswP p. 337.	
Thu	22	Sep	1892						
Fri	23	Sep	1892						
Sat	24	Sep	1892		Maha-rashtra	Ind			
Sun	25	Sep	1892	Bombay					
Mon	26	Sep	1892						
Tue	27	Sep	1892	Bombay or Poona	Bombay Presidency Presently Maha-rashtra	Ind	**Swamiji towards Poona (presently Pune)*** 1) One day during this period, Swamiji left Bombay and proceeded towards Poona by train. 2) At Victoria Terminus railway station of Bombay some Guajarati people who came to see Swamiji off, formally introduced Swamiji to co-passenger Lokmanya Bal Gangadhar Tilak, the renowned scholar and patriot, and asked Mr Tilak if Swamiji could stay with him at Poona. 3) In the train, Swamiji was discussing with other co-passengers about the role of great sannyasins in social reformation in English. The erudition of Swamiji made Tilak feel amazed.	EWD1pp. 306-7, YN1 pp. 290-91, Sam1pp. 82-83.	
Wed	28	Sep	1892	Poona presently Pune	Maha-rashtra	Ind			
Thu	29	Sep	1892	Poona	Maha-rashtra	Ind	**Events during Swamiji's stay in Poona*** 1) Swamiji stayed as the guest in Mr Tilak's outhouse for eight to ten days. 2) He never disclosed his name and said that he was a sannyasin. 3) Swamiji's belongings were – one deerskin, one or two clothes, few books and a kamandalu. He had no money with him. 4) Swamiji discussed Advaita philosophy and Vedanta at home. Swamiji also discussed the Gita with Mr Tilak more than once. Besides religion and philosophy they had discussed other matters, like 'Age of Consent Bill' etc. [Swamiji's meeting with Bal Gangadhar Tilak (E.N.92.7)].	EWD1pp. 306-7, RemV pp. 20-21, YN1 p.290, Sam1 p.82.	
Fri	30	Sep	1892	Poona	Maha-rashtra	Ind			**E.N. 92.7**

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	1	Oct	1892	Poona	Bombay Presidency Presently Maha-rashtra	Ind	**Swamiji as the guest of Lokmanya Tilak *** 1) While staying with Mr Tilak, Swamiji made no public speeches. He avoided mixing with anybody outside. 2) One evening Swamiji was taken to the Deccan Club at Hirabag, Poona, by Mr Tilak for a weekly meeting. Mr Kashinath Govind Nath (Natu) delivered a nice speech on a philosophical topic. No one had any query. Swamiji made a coherent analysis of the other aspect of the subject in fluent English. Everybody was surprised and admired Swamiji.	EWD1pp. 306-7, RemV pp. 20-21, YN1 p.290, Sam1 p.82.	
Sun	2	Oct	1892	Poona					
Mon	3	Oct	1892	Poona	Maha-rashtra	Ind			
Tue	4	Oct	1892	Poona	Maha-rashtra	Ind	**Swamiji in Poona *** 1) After Swamiji's discourse in the Deccan Club, people of the city started gathering around Swamiji. He used to speak on the Gita and the Upanishads to them. 2) When many people started coming to meet Swamiji, one day, he told Mr Tilak that he would leave the next day.	EWD1pp. 306-7, RemV pp. 20-21, Sam1 p.82.	
Wed	5	Oct	1892						
Thu	6	Oct	1892	Poona					
Fri	7	Oct	1892						
Sat	8	Oct	1892	Poona	Maha-rashtra	Ind	**Swamiji probably left Poona *** 1) Swamiji left Mr Tilak's house before anyone in the house got up in the morning and nobody knew about his destination. (Mr Tilak wrote in the editorial of 'Kesari' on 8th July 1902 that from Poona Swamiji proceeded towards Mahabaleshwar). 2) Swamiji proceeded towards Kolhapur, 190 miles from Poona.	VIN (1893-1902) p.392, MB p.100, SND1 pp. 447- 50.	
Sun	9	Oct	1892	On the way	Maha-rashtra	Ind			
Mon	10	Oct	1892	Way to Kolhapur	Bombay Presidency Presently Maha-rashtra	Ind	**Swamiji on his way to Kolhapur *** Swamiji had a letter of introduction to the Maharaja of Kolhapur from Maharaja Takhtsinhji of Bhavnagar. He had another letter of introduction from Nyaymurti Mahadev Govinda Ranade of Poona.	SND1 p.450, MB p.105 & p.112.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	11	Oct	1892	Kolhapur	Princely state presently Maha-rashtra	Ind	**Events during Swamiji's stay at Kolhapur *** 1) Swamiji was warmly received by the Raosaheb Lakshmanrao Golwalkar, the Khajgi Karbhari (private secretary) of the Maharaja of Kolhapur, who arranged for his stay at Khasbag. 2) Maharani Anandibai of Kolhapur was in Panhalgad, 20 kilometers northwest of Kolhapur (MB p.106). She met Swamiji on her return from Panhalgad and became greatly devoted to him. She could only persuade him to accept a new ochre cloth and nothing else. 3) Swamiji visited the Chhatrapati family deity Devi Bhavani Mata and later the Mahalakshmi temple, a Shaktipeeth and meditated there. 4) Swamiji delivered an impressive speech at Rajaramiya Parishad. (Mr Vishnu Govinda Vijapurkar, a famous Marathi writer in his reminiscences wrote that Swamiji said, "… My religion is that of which Buddhism is a rebel child, and Christianity but a far-fetched imitation …". On somebody's query Swamiji explained from 'Uttara Ramcharita' that many ancient sages were meat-eaters. 5) Probably, one barrister Sen took initiation from Swamiji in Kolhapur. One Roybahadur Sri Chintamon Vinayak Vaidya, a famous educated orator, got acquainted with Swamiji when he was at Kolhapur as the Sub-Judge.	EWD1pp. 307-08, SND1pp. 450-51, MB p.105 & p.112, BswP pp. 549-50, Sam1pp. 84-85.	
Wed	12	Oct	1892	Kolhapur	Maha-rashtra	Ind			
Thu	13	Oct	1892	Kolhapur	Maha-rashtra	Ind			
Fri	14	Oct	1892	Kolhapur ↓ On the way	Maha-rashtra	Ind	***** 1) After a short stay at Kolhapur, Swamiji went to the south towards Belgaum. (In some opinion: Swamiji arrived at Belgaum on 15 October 1892) 2) Swamiji probably arrived at Belgaum from Kolhapur (116 miles away) via Miraj (SND1 p.451) at 6 a.m. He had a letter of introduction from Lakshmanrao Golwalkar to his friend Mr Sadashiva Rao Balkrishna Bhate, a Maharashtrian pleader of Belgaum. [VK Aug 1992, Editorial, pp.282-283]	EWD1 p.308, VK Jan 2008 p.29, VK Aug 1992 p.283, Goa p.11, MB p.113.	
Sat	15	Oct	1892	On the way ↓ Belgaum	North Karnataka	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	16	Oct	1892	Belgaum	Bombay Presidency now in Karnataka	Ind	**Events during Swamiji's stay at Belgaum *** 1) Swamiji stayed as the guest of Mr Bhate for 3 days (16-18 October 1892) [E.N.92.8]. 2) A few habits of Swamiji struck his host's son Ganesh Sadashiva Bhate (then 12-13 years old) who later on mentioned in his reminiscences: Swamiji wore a vest instead of being bare-bodied as traditional monks do and he used to speak in English. After lunch Swamiji asked for betel leaf, nut and chewing tobacco. Swamiji had explained that even in his sannyasa life he continued small habits of his past, as they were of no great consequences. Swamiji also said that he would eat whatever would be offered (even meat) to him and he often took food from non-Hindus also, including Muslims. 3) During that time, Ganesh Bhate was learning Ashtadhyayi (of Panini) and Swamiji corrected him when he went wrong. The host invited a few friends and educated men to meet Swamiji. When Swamiji discussed various topics all were surprised realizing that he had vast knowledge and eloquence. They admired his coolness in debate and unfailing good humour even during heated arguments. Swamiji became well known in Belgaum.	EWD1pp. 308-11, VK Aug 1992 (Editorial pp. 282-84), VK Feb 2010 p.21, RemV pp. 52-56, YN1 pp. 292-94.	**E.N. 92.8**
Mon	17	Oct	1892	Belgaum	Bombay Presidency now in Karnataka	Ind			
Tue	18	Oct	1892	Belgaum	Karnataka	Ind	**Swamiji at Belgaum** 1) On 18 October, late in the evening, Swamiji paid a visit to Mr Haripada Mitra, the Subdivisional Forest Officer. Mr Mitra was at once attracted to Swamiji and invited him for breakfast the next morning. 2) On 19 October, as Swamiji did not turn up for breakfast, Haripada himself went to Mr Bhate's house to bring him. There, to his surprise, he noticed a large gathering of pleaders, pandits and eminent citizens around Swamiji who had ready replies to their queiries in English, Hindi, Bengali or Sanskrit. After much persuasion he could convince Mr Bhate and brought Swamiji to his residence. (VK Aug 1992: Editorial pp.284-287)	EWD1pp. 308-11, VK Feb 2010 p.21, RemV pp. 23-26, YN1 pp. 292-94.	
Wed	19	Oct	1892	Belgaum	Karnataka	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	20	Oct	1892	Belgaum	Karnataka	Ind	**Events during Swamiji's stay at Belgaum *** 1) Swamiji was the guest of Haripada Mitra. Days passed in regular discussion on religious matters with many educated people of the town who gathered there. Many doubts of Haripadababu were also dispelled. 2) Swamiji told his host many incidents of his wandering life, days of trouble and tribulations, and how for some time his movements were watched by the detectives. 3) On the fourth day of his stay at Belgaum town, Swamiji wanted to leave, as a sannyasin should not stay at a place more than three days. But being repeatedly requested by the host, Swamiji agreed to stay for a few days more. 4) One day, Swamiji told his host that he intended to sail for America to attend the Parliament of Religions to be held in Chicago. The host wanted to raise subscriptions from Belgaum, but Swamiji did not agree to it.	EWD1pp. 311- 19, RemV p.28 & pp.31-32, SASw pp.69-90, VK Feb 2010 p.62, YN1 pp. 295-301	
Fri	21	Oct	1892	Belgaum	Karnataka	Ind			
Sat	22	Oct	1892	Belgaum	Karnataka	Ind	**Swamiji at Belgaum *** 1) A son of Haripada's friend approached Swamiji, with a desire to be a monk, just to avoid his University examinations. He thought that the monastic life is easier than the worldly one. Swamiji rebuked that boy, asking him to pass the M.A. Examination first and then choose the life of an ascetic. 2) Swamiji was full of patriotism; he was always against the system of child marriage. He advised all, particularly the boys, to stand boldly against that social evil. 3) Swamiji went to Dr Vishnupant V. Shirgaonkar (Dr V.V. Shirgaonker - EWD1 p.319) (? Dr Yagdekar) to express his desire to visit Goa to study the Christian theology from old Latin texts and manuscripts which were available in the seminaries there. A letter of reference to Mr Subrai Naik, his learned friend in Margao-Goa, was given to Swamiji.	RemV pp. 31-32 & p. 35, EWD1pp. 311- 19, SASw pp.69-90, VK Feb 2010 p.62, CW 8 p. 298.	
Sun	23	Oct	1892	Belgaum	Karnataka	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	24	Oct	1892	Belgaum	Karnataka	Ind	**Events during Swamiji's stay at Belgaum *** 1) Being repeatedly requested, Swamiji initiated Haripada Mitra and his wife, Indumati Mitra on 25 October. Swamiji told them to do everything whole-heartedly. He said, if one changes his own attitude towards others and does not find fault with them, then they will also change their attitude towards him. These words of Swamiji made a permanent impression on the listeners. 2) Repeated and polite requests from the disciple made Swamiji finally agree to have his photograph taken in 'S. Mahadev & Son' studio; photographer was one Govinda Shrinivas Welling. [The studio still exists, but no more in business, as narrated in VK August 1992 p.291.] One copy of the photograph was sent probably to Swamiji's mother in Calcutta at Mahendranath Dutta's address. 3) After great effort, Haripada Mitra could persuade Swamiji to accept a pair of shoes and also a cane walking stick.	EWD1pp. 311-19, RemV pp. 31-32, PhV p.36, MDG2 p.127, VK Feb 2010 p.62, VK Aug 1992 p.291.	
Tue	25	Oct	1892	Belgaum	Karnataka	Ind			
Wed	26	Oct	1892	Belgaum	Karnataka	Ind			
Thu	27	Oct	1892	Belgaum ↓ On the way to Margao Goa	Bombay Presidency to Goa (Portu-guese)	Ind	**Swamiji left Belgaum** Swamiji stayed at the house of Haripada Mitra for 9 days (19 October to 27 October 1892). On 27 October Swamiji left Belgaum. He travelled by a mail train to Margao in Goa (86 miles away), after blessing his disciples. Among the people who met Swamiji in Belgaum, the following later expressed their reminiscences: i) A friend of Swamiji, Sri Srinivas Setlur (in his letter to the editor of the Times of India on 12 July 1902). ii) Sri Vidya Shankar Bharati – Shankaracharya, Karvirpeeth in Kolhapur, who was known as Dr Kurtakoti. iii) Famous Shree Pant Maharaj Balekundri of Awadhut Sampradaya.	EWD1 p.318, RemV p.38, SND1 p. 465, MB pp. 129-32, VINR Vol 2 p.702.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	28	Oct	1892	Margao	Goa	Ind	**Events during Swamiji's stay in Goa *** 1) Swamiji was received in Margao by Mr Subrai Naik with hundreds of people and he was taken in a horse-driven carriage in a procession to the house of Mr Naik as guest. Swamiji was put up in a room adjoining the temple of Damodarji (Shiva here, not Krishna), the family deity. 2) Swamiji's main object of visiting Goa was to study Christian theology from old Latin texts and manuscripts which were unavailable elsewhere in India. Mr Naik invited his Christian friend, Juja Phillip Alvares (Alwaish), a pleader, for help. (VK Feb 2010 p.22). 3) Alvares immediately made special arrangement for Swamiji to stay for 3 days (2 days, Ref. VK February 2010 p.22) at the Rachol Seminary (Patriarchal Seminary of Rachol), the oldest convent college of theology in Goa, in Salcette taluka, four miles away from Margao.	Goa pp. 28-53, EWD1pp. 318-20, VK Jan 2008 pp. 28-33, VK Feb 2008 pp. 21-27, VK Feb 2010 p.22.	
Sat	29	Oct	1892	Margao	Goa	Ind			
Sun	30	Oct	1892	Margao	Goa	Ind	**Swamiji in Goa : Events *** 1) Swamiji's intelligence and original views about Christianity amazed the Father Superior, Monsenhor Pedro Remigio Das Merces Barreto, Rector of the Seminary, other padres and also students of that Seminary. 2) Returning to Margao, Swamiji visited Panjim (the state capital) and a few other villages (Gokarna, etc.) and temples nearby. 3) Swamiji also visited Vengurla (in Maharashtra) a town having rich cultural heritage, to the north of Goa and spoke at the Vengurla Nagar Vachanalaya (Vengurla City library) on 'Sanchit, Prarabdha and Kriyamana Karma' which were mentioned in old records and also displayed in the display-board of the Vengurla library. 4) During his stay at Margao, Swamiji sang 'Kali Bhajan' in Shanta Durga temple of Kavala, 'Khayal' at Mardola's Mhalasa temple and 'Dhrupad' in 'Mangeshi temple'. One day, Mr Laybhaskar Kharupji Parvatkar accompanied Swamiji on tabla while Swamiji was singing. Swamiji taught Kharupji how to play tabla without making faces, by playing on the tabla himself.	EWD1pp. 318-20, Goa pp. 28-53, VK Jan 2008 pp. 28-33, VK Feb 2008 pp. 21-27, VK Feb 2010 p.22, MB p.136, Sam1pp. 80-81.	
Mon	31	Oct	1892	Margao	Goa	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	1	Nov	1892	Margao	Goa	Ind	**Events during Swamiji's stay in Goa *** 1) Swamiji replied to a letter of Haripada Mitra and informed him that his host, the friend of Dr Yagdekar, was very hospitable to him. (Note: It seems that Dr Yagdekar and Dr V.V. Shirgaonkar are one and the same person in Belgaum and the friend is Mr Subrai Naik, Swamiji's host in Goa. Or, may be, 'Dr Yagdekar's friend' was a different person and Swamiji paid a short visit to his house in Goa, whose hospitality was excellent).	VK Feb 2008 pp. 21-27, VK Aug 1992 p.291, CW 8 p.298, SND1pp. 465-67, EWD1pp. 318-20, Sam1pp. 80-81.	
Wed	2	Nov	1892	Margao to Dharwar	To Bombay Presidency Presently in Karnataka	Ind	2) A farewell meeting was organized by the Hindus to honour Swamiji in the Damodar temple. On the eve of his departure, Mr Naik asked Swamiji for one of his photograph. Swamiji gave a photograph which is still preserved by the descendants of Mr Naik. 3) Swamiji left Margao by train for Dharwar and from there he went directly to Bangalore (305 miles away). Dharwar was possibly only a halting place on his way to Bangalore (SND1 p.467).		
Thu	3	Nov	1892	Bangalore	Bombay Presidency Presently in Karnataka	Ind	**Swamiji in Bangalore *** 1) Swamiji might have reached Bangalore in the early days of November 1892. He did not carry with him any introductory letter and lived 'an obscure life' for a few days. He might have stayed for a few days in the then existing Kalappa Choultry (a resting place for visitors) in the 'Tulasi Thota' area near the City Railway Station where he got down from the train. 2) While in the Tulasi Thota area, Swamiji might have met Dr P.Palpu, the Municipal Medical officer of Bangalore, who belonged to the Ezhava (oppressed) community of Kerala and was taken as his guest.	EWD1 (1913) p.192, VK Feb 2010 pp.21-27, EWD1pp. 321-23, YN1 pp. 302-03.	
Fri	4	Nov	1892	Bangalore	Karnataka	Ind	3) Dr Palpu narrated the tyranny of the higher castes over the lower caste people in Kerala and told him that he had much harassment at the hands of the higher-caste Hindus. 4) Palpu complied with Swamiji's advice and discovered Sri Narayan Guru, a saint, well-known as the guide and leader of the Ezhava community and started to follow him instead of going after the Brahmins. 5) Swamiji stayed with Dr Palpu for a few days. Gradually he began to be recognized and people started flocking around him.		

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	5	Nov	1892	Bangalore	Bombay Presidency Presently in Karnataka	Ind	**Events during Swamiji's stay in Bangalore *** 1) Maybe, the divine force and Swamiji's own exemplary qualities brought Sir K. Seshadri Iyer, Dewan of Mysore State to meet Swamiji within a few days (when and where that took place is not exactly known). The Dewan was charmed and invited Swamiji to be his guest. 2) Swamiji accepted the hospitality of Dewan Sir K. Seshadri Iyer at his house in Mysore city, where he met other officials and noblemen of the Court of Mysore. 3) Sir Seshadri Iyer, realizing that Swamiji was an erudite monk, praised him saying that he (Swamiji) was surely born as a knower of religion. 4) One Abdul Rahman Saheb, a Muslim Councillor of the state, surprisingly found that this Hindu sannyasin was well-versed in Muslim Scriptures, and he got his doubt concerning the Koran cleared.	EWD1pp. 321-23, VK Aug 1992 p.289, YN1pp. 302-04.	
Sun	6	Nov	1892	Bangalore	Karnataka	Ind			
Mon	7	Nov	1892	Bangalore ↓ Mysore	Karnataka	Ind			
Tue	8	Nov	1892	Mysore	Karnataka	Ind	**Swamiji in Mysore *** 1) Dewan Sir Seshadri Iyer introduced Swamiji to the Maharaja of Mysore, Sri Chamarajendra Wadiyar. The Maharaja was highly impressed with Swamiji at the very first sight when he entered the audience-chamber. The Maharaja ordered that Swamiji should be treated as State guest and Swamiji was assigned an apartment in the palace itself. The Maharaja (born on 1863) and Swamiji were nearly of the same age. They frequently sought each others company. The Maharaja sometimes even took Swamiji's advice on many important state matters. 2) One day the Maharaja asked Swamiji what he thought of his courtiers. Swamiji replied that his courtiers were exactly like courtiers everywhere. The Maharaja asked about the Dewan. Swamiji replied, "A Dewan is one who robs the Maharaja and pays the political agent". The Maharaja protested saying that at least his Dewan was not like that. 3) Maharaja Sri Chamarajendra Wadiyar told Swamiji in a private meeting that too much of frankness was not always safe. Swamiji replied that a sannyasin is never afraid of anything and always stands for truth.	EWD1pp. 322-25, YN1 pp. 303-04, BswP pp. 555-57, Sam1pp. 87- 89.	
Wed	9	Nov	1892	Mysore	Karnataka	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	10	Nov	1892	Mysore	Mysore State presently Karnataka	Ind	**Events during Swamiji's stay in Mysore*** 1) One day, an assembly of Pandits was arranged in the palace hall to which Swamiji was invited. The topic of discussion was Vedanta; Swamiji spoke about some of his impressive ideas with the originality of his perception. Everybody was amazed and praised him highly. 2) The Maharaja wished to do something for Swamiji. Knowing his intention Swamiji spoke about his mission, condition of India, Her great possessions both philosophical and spiritual, and also about Her need. Swamiji spoke about his plan of going to America with the mission of preaching the gospel of Vedanta in exchange of education of Indians in modern industry, agriculture and other technical science. The Maharaja and his Prime Minister regarded Swamiji as 'the man born for the regeneration of India'. 3) The Maharaja came forward with an offer of paying the expenses for his trip to America. Swamiji declined the offer for the time being, and told him that he would take a final decision after visiting Rameswaram.	EWD1pp. 322-25, YN1 pp. 303-4, Sam1 p.89.	
Fri	11	Nov	1892	Mysore	Karnataka	Ind			
Sat	12	Nov	1892	Mysore	Karnataka	Ind	**Swamiji in Mysore *** From contemporary microfilm records of the Vrittantha Patrika and the Karnataka Prakashika (weekly magazines) of Bangalore and also from the records of the palace archives of Mysore we learn that the then Viceroy, Lord Lansdowne visited Mysore between 10 November and 21 November 1892 for which preparations were made. There was no mention of the presence of Swamiji in any of the records. It is unlikely that Swamiji stayed at the palace or even at Dewan Seshadri Iyer's place when the Viceroy was in Mysore. (EWD1p.312: Swamiji had narrated to Haripadababu in Belgaum that for some time his movements were being watched by detectives. BswP p. 195: In London, once Swamiji told to E.T.Sturdy about being followed by police during his parivrajaka period. BswP p.1225: Swamiji's name had been recorded in the confidential reports of the Police in Bombay in 1892).	VK Feb 2010 pp. 25-26, EWD1 p.312, BswP p.195 & pp. 1225-237.	
Sun	13	Nov	1892	Mysore	Karnataka	Ind			
Mon	14	Nov	1892	Mysore	Karnataka	Ind			
Tue	15	Nov	1892	Mysore	Karnataka	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	16	Nov	1892	Mysore	Mysore State presently Karnataka	Ind	**Events during Swamiji's stay in Mysore *** During the visit of the then Viceroy, Lord Lansdowne in Mysore between 10-21 November 1892, Swamiji might have kept himself away on his own. 1) Probably Swamiji stayed for some time at the 'Niranjan Math' near the residence of the Dewan of Mysore. 2) It is very likely that Swamiji had meditated in the old Shiva temple, close to the 'Niranjan Math' and might have spent the night there. 3) Swamiji gave more than one talk at the nearby Sadvidya Pathashala (presently, a well-known composite junior college in the city of Mysore). Swamiji met Ambale Annaiah Pandit, who translated Swamiji's speech delivered at the Sadvidya Pathasala. Presently, reference for the talks and its translation are available at the Sadvidya Pathasala Trust, but no records of any dates are available.	VK Feb 2010 pp. 25-26.	
Thu	17	Nov	1892	Mysore					
Fri	18	Nov	1892	Mysore	Karnataka	Ind			
Sat	19	Nov	1892	Mysore	Karnataka	Ind			
Sun	20	Nov	1892	Mysore	Karnataka	Ind			
Mon	21	Nov	1892	Mysore	Karnataka	Ind			
Tue	22	Nov	1892	Mysore	Karnataka	Ind	**Events during Swamiji's stay in Mysore *** 1) At the Mysore Palace the Maharaja made a phonographic record of Swamij's voice as a memento. Maharaja had great admiration for Swamiji and he proposed to worship his feet, but Swamiji did not allow it. 2) One day, Swamiji had discussion on Western music with a famous Austrian musician and people were surprised to find Swamiji's wide knowledge of it. On another occasion Swamiji proved that he had better knowledge about electricity than an electrician, working at the palace. 3) Swamiji was taken to a big shop for a gift to be presented to him. He looked around, showed interest, but ultimately wanted to have the best cigar. 4) The Maharaja wished to present him something and Swamiji asked for a non-metallic hookah. Maharaja gifted him a hookah made of 'rose-wood' (sandal-wood). 5) The Prime Minister bought him a second-class railway ticket and a letter of introduction to Shri Shankariah, the acting Dewan of Cochin and Swamiji proceeded towards Trichur.	EWD1pp. 323-25, YN1 pp. 304-06, BswP p.557, Sam1 p.88, VK Feb 2010 pp.21-27.	
Wed	23	Nov	1892	Mysore	Karnataka	Ind			
Thu	24	Nov	1892	Mysore	Karnataka	Ind			
Fri	25	Nov	1892	Mysore	Karnataka	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	26	Nov	1892	On the way to Trichur ↓ Shoranur	Kerala	Ind	**Swamiji probably left Mysore for Trichur*** 1) From records available in Mysore palace diaries, it is known that the Dewan returned to Bangalore from Mysore on 5 December 1892, and His Highness, the Maharaja, left Mysore for Calcutta on 11 December 1892. 2) Swamiji travelled by train up to Shoranur and then 21 miles by bullock-cart from Shoranur to Trichur (EWD1 p.325). 3) While travelling by the bullock-cart, Swamiji asked Mr D.A. Subramanya Iyer, an officer in the Education Department of Cochin State, standing on the way, about a place for taking bath. Seeing Swamiji's pleasing personality Mr Iyer himself arranged for food and shelter in the annexe to his house (No.32/464 Tiruvambadi, Trichur, about one and a half furlongs from the Ring road).	EWD1pp. 325-26, YN1 p.306, SND1 p.475, VK Sep 1992 p.322.	
Sun	27	Nov	1892	Trichur	Kerala	Ind			
Mon	28	Nov	1892	Trichur	Kerala	Ind	**Events during Swamiji's stay at Trichur *** 1) Mr Subramanya Iyer took Swamiji to the Government District Hospital for treatment of his sore-throat by Dr De Souza. 2) As Swamiji had a letter of introduction to Dewan of Cochin, his host enquired at the State Guest House of Trichur and came to know that all arrangements had already been made to receive Swamiji. But Swamiji preferred to stay with Mr Subramanya Iyer. (The house of Subramanya Iyer is now rebuilt, but the present owners have kept the annexe undisturbed where Swamiji had stayed.) 3) Swamiji might have visited the famous 'Vadakkumnathan Temple' in Thrissur (Trichur). 4) Swamiji stayed only a few days at Trichur and then proceeded to Cranganore (Kodungalloor) which is famous as a seat of learning and for its Kali temple. (http://en.wikipedia.org)	EWD1pp. 325-26, YN1 p.306, VK Sep 1992 p.322.	
Tue	29	Nov	1892	Trichur	Kerala	Ind			
Wed	30	Nov	1892	Trichur on the way to Cranganore	Kerala	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	1	Dec	1892	Cranganore	Kerala	Ind	**Swamiji proceeded to Cranganore (Kodungalloor) *** 1) Swamiji came to Kodungalloor on the way to Ernakulam. In 1892 there was no railroad from Trichur to Ernakulam. Common means of transport in Kerala was boat which was cheap. It can be presumed that Swamiji took boat. 2) In the morning Swamiji was seated under a banyan tree near the Kali temple. Swamiji wanted to offer worship to the deity, but was prevented by the temple guards. He showed respect to the Mother from outside and sat quietly under the tree. 3) Two princes of the Cranganore Palace, Kochunni Thampuran and Bhattan Thampuran, well-versed in Sanskrit scriptures, met Swamiji. On enquiry they informed Swamiji that the local custom does not allow people of unknown caste to enter the temple. 4) The two princes argued with Swamiji in Sanskrit for two days and lastly accepted defeat. One learned woman of the royal family from the palace came to meet Swamiji and spoke with him in Sanskrit. Swamiji, though astonished, was glad to find woman speaking in Sanskrit. 5) The next day both the princes came to the temple to enjoy Swamiji's holy company, but discovered that Swamiji had left, may be, the previous night for Cochin.	EWD1pp. 326- 27, YN1 pp. 306-07, VK Sep 1992 pp. 322- 23, BswP pp. 558-65, Sam1 pp. 93-97	
Fri	2	Dec	1892	Cranganore	Kerala	Ind			
Sat	3	Dec	1892	Cranganore on the way to Ernakulam	Kerala	Ind			
Sun	4	Dec	1892	Ernakulam	Kerala	Ind	**Events during Swamiji's stay at Ernakulam*** 1) Swamiji came by boat to the sea-shore of Ernakulam. While they were having their usual seaside walk, two men (Mr Chandu Lal and Shri Ramaiya) approached the monk and one of them took Swamiji to his home. Soon many people of Ernakulam flocked round him. 2) Chattambi Swami, the guru of famous Narayan Guru of Kerala came to meet Swamiji, but seeing a crowd round him, went away. Later Swamiji went to meet him. Both showed respect to each other and conversed in Sanskrit. They discussed about 'Chinmudra'. According to K.P.K Menon (author of the biography of Chattambi Swamigal) this meeting took place in the house of Rama Iyer, Dewan's secretary. (or it might took place at Shankar Menon's house, Ref: VK October 2013 p.17).	EWD1pp. 327-30, YN1 p.307, VK Oct 2013 p.17, Sam1pp. 91-92, BswP pp. 566-67.	
Mon	5	Dec	1892	Ernakulam	Kerala	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	6	Dec	1892	Ernakulam ↓ On the way	Kerala	Ind	**Swamiji at Ernakulam *** 1) Chattambi Swami had the opportunity of listening to Swamiji singing and he was very charmed and impressed. He used to tell about it to others in later years. 2) One incident (as per hearsay) – once in Ernakulam while passing by the house of an advocate, Sri T.N. Doraiswami Iyer, who was singing Ashtapadi, Swamiji entered the house uninvited and joined him in singing. 3) Swamiji must have visited the famous temples of Tripunithura in Ernakulam and the famous churches of Cochin. He was surely taken care of by the acting Dewan. He might have had an interview with the ruler as he mentioned in his letter to Dewanji Saheb on 28 April 1893 from Khetri, that he had made acquaintances with nearly all the Dakshinee Rajas and had seen the 'most queer sights'. 4) Swamiji left Ernakulam most probably on 6 December, and proceeded towards Trivandrum, 140 miles from Ernakulam.	EWD1pp. 327-30, SND1pp. 475-76, CW 8 p.300, VK Sep 1992 p.324.	
Wed	7	Dec	1892	On the way to Trivandrum (Travancore)	Kerala	Ind	**On the way to Trivandrum (Travancore) *** 1) In those days it used to take about a week by road or waterway from Ernakulam to Trivandrum (140 miles) and in all probability Swamiji went by boat. He was accompanied by a Muslim attendant, a peon in the Cochin State Service, sent as an escort and guide by the Secretary to the Dewan. 2) Some opinions about why Swamiji detoured his direct route and went to Kerala: Vivekananda Centenary Souvenir, Ramakrishna Ashrama, Trichur, 1963 – In his research-paper, Mr P. Seshadri had written that Swamiji wanted to see for himself the happenings of caste-tyranny in Cochin and Travancore States, the miserable condition of the lower caste as narrated by Dr Palpu, his host in Bangalore. 3) It was Swamiji's intention to know India being acquainted with as many parts as possible. Since these states had made substantial and distinctive contributions to the civilization and culture of his motherland, Swamiji took this route.	EWD1pp. 329-30, VK Sep 1992 pp. 324-25.	
Thu	8	Dec	1892		Kerala	Ind			
Fri	9	Dec	1892		Kerala	Ind			
Sat	10	Dec	1892		Kerala	Ind			
Sun	11	Dec	1892	On the way to Trivandrum (Travancore)	Kerala	Ind			
Mon	12	Dec	1892		Kerala	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	13	Dec	1892	Trivandrum presently Thiruvanan-thapuram	Travancore State Presently Kerala	Ind	**Swamiji reached Trivandrum on 13 December 1892** 1) He was the guest of Professor Sundararama Iyer, the tutor of the First Prince, the nephew of the Maharaja of Travancore. On arrival with a Muslim guide, Swamiji was taken as a Muslim by the host's son. In the evening Mr S. Iyer took Swamiji to Trivandrum club where he met Professor Rangacharya, the Professor of Chemistry at the Trivandrum College; Professor Sundaram Pillai; one Brahmin Dewan Peshkar; and Mr Narayana Menon. 2) Next day on 14 December, Swamiji paid a visit to Prince Martanda Varma. In reply to his interrogation, Swamiji told him that among all the Hindu ruling princes he had met, he had been most impressed by the capacity, patriotism, energy and foresight of H.H. the Gaekwad of Baroda, and also by the high qualities of the small Rajput Chief of Khetri (as per reminiscences of K. Sundararama Iyer, RemV p.60). The Prince, being an amateur photographer, took a fine photograph of Swamiji and skillfully developed that.	EWD1pp. 330-39, RemV pp. 57-70, SND1 p.477, YN1 pp. 307-15, BswP pp. 568-76.	
Wed	14	Dec	1892	Trivandrum					
Thu	15	Dec	1892	Trivandrum	Kerala	Ind			
Fri	16	Dec	1892	Trivandrum	Kerala	Ind	**Swamiji was the guest of Professor Sundararama Iyer at Trivandrum for 9 days** 1) Two days later, on 16 December Swamiji met the Maharaja of Travancore and he was disappointed as the meeting lasted only for two or three minutes. The Maharaja told him that the Dewan would provide him with every convenience throughout his stay in the state. 2) On Swamjii's request, Mr Iyer enquired about Mr Manmathanath Bhattacharya, the then Deputy Accountant-General, Madras, who had come down to Trivandrum on official duty. From that time onwards Swamiji used to spend the mornings with Mr Bhattacharya and stayed back for lunch. He was an old friend of Swamiji. 3) Professor Sundararama Iyer asked Swamiji to deliver a public speech, but Swamiji did not agree to it.	RemV pp. 57-70, EWD1pp. 330-37 SND1pp. 477-82, PB Aug 1974 pp. 293-99.	
Sat	17	Dec	1892	Trivandrum	Kerala	Ind			
Sun	18	Dec	1892	Trivandrum	Kerala	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	19	Dec	1892	Trivandrum	Kerala	Ind	**Events during Swamiji's stay at Trivandrum *** 1) Swamiji liked Ramaswami, the son of Professor Sundararama Iyer for his innocence and eagerness for learning and chatted with him daily, subtly infusing into him the love for higher values of life and the strength to pursue them. He urged the boy to study the Hindu scriptures, and told him about the four 'A's that sum up the essence of all the sacred books. These are four key words which one must remember, viz 'abhaya' (fearlessness), 'ahimsa' (non-injury), 'asanga' (non-attachment), and 'ananda' (bliss). 2) On another occasion Swamiji explained to both the professor and his son Ramaswami the meaning of 'practical patriotism'. 3) One day the Assistant Dewan or Peshkar in the Huzoor office, Trivandrum, Mr Piravi Perumal Pillai put forth his views objecting to the Advaita Vedanta. Swamiji quoted from the 'Lalita-Vistara', describing Buddha's Vairagya (dispassion), in such a melodious voice that the visitor's heart melted down.	VK Sep 1992pp. 322-29, EWD1pp. 330-37, YN1 pp. 308-15.	
Tue	20	Dec	1892	Trivandrum	Kerala	Ind			
Wed	21	Dec	1892	Trivandrum	Kerala	Ind			
Thu	22	Dec	1892	Trivandrum To Cape Comorin	Kerala	Ind	**Swamiji left Trivandrum** 1) Swamiji left Trivandrum with Mr Bhattacharya and his family. Before leaving, Pandit Vanchisvara Shastri, a master of Sanskrit grammar, wanted a short interview with Swamiji. Swamiji had a brief conversation in Sanskrit for seven to eight minutes on a knotty point in Sanskrit grammar. 2) Swamiji left Trivandrum in a horse-driven carriage on 22 December and went directly to Kanyakumari, nearly 55 miles away. He reached there in two days. It is said that at Kanyakumari, Swamiji did 'Kumari Puja', the worship of the Mother of the Universe through worshipping Manmathababu's little daughter Sarama. 3) In 'Prabuddha Keralam' 1918, pp. 101 - 09, in Malayalam, in the article 'Swami Vivekananda's visit to Kerala', it is mentioned that, on 22 December 1892 Swami Vivekananda started for Nagercoil, accompanied by Mr Bhattacharya. In Nagercoil, Swamiji stayed as guest of Sri Ratnaswami Iyer who was then the Collector of Salt at Nagercoil. From Nagercoil Swamiji went to Kanyakumari on foot which is about twelve miles away.	EWD1pp. 337-40, YN1 pp. 315-16, RemV pp. 69-70, SND1pp. 482-83, VK Sep 1992 p.328, VJ Nov 2006 p.527.	
Fri	23	Dec	1892	Nagercoil?	Madras Presidency presently Tamil Nadu	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	24	Dec	1892	Kanya-kumari	Madras Presidency presently Tamil Nadu	Ind	**Swamiji reached Kanyakumari *** 1) Kanyakumari is the extreme southern part of India and a place of pilgrimage for Hindus. There the famous temple is dedicated to the Divine Mother, manifested as a virgin girl. Reaching the shrine Swamiji fell prostrate in ecstasy before Her image. 2) After worshipping the Mother in the temple, he swam across the shark-infested ocean waters and was perhaps on the rock from 24 to 26 December. 3) Sitting on the last stone of India, Swamiji meditated on his beloved motherland — 'Mother-India', her past, present, and future. He wanted to find out the root-cause of her downfall. Three days and nights of meditation on the rock concluded with a plan to revive the ancient glory of India, as Swamiji wrote in his letter on 19 March 1894 from USA - " … I hit upon a plan." 4) The two eye-witnesses of Swamiji's meditation on the rock for three days were Sri Ramasubba Iyer and Shri Sadashivam Pillai. (Ref: The Story of an Epoch: Swami Virajananda and His Times by Swami Shraddhananda,p.153 & EWD1p.345).	EWD1pp. 340- 46, VK Oct 1992 pp. 362-73, SND1pp. 483-86, PB Sep 1953 pp. 383-86, PB Oct 1953 pp. 416-19, CW 6 p.276, YN1 pp. 317-20.	
Sun	25	Dec	1892	Kanya-kumari	Tamil Nadu	Ind			**E.N. 92.9**
Mon	26	Dec	1892	Kanya-kumari	Tamil Nadu	Ind			
Tue	27	Dec	1892	On the way to Rames-waram	Tamil Nadu	Ind	**Swamiji left Kanyakumari probably on 27 December *** Swamiji went on foot towards Rameswaram and on the way stopped at Ramnad. He met King Bhaskara Setupati, for whom Swamiji had a letter of introduction. There are different opinions about the place of meeting of Swamiji, during his parivrajaka period (1892-1893), with King Bhaskara Setupati: i) EWD1 p.345: Swamiji met Ramnad Maharaja at Madurai ii) Nik p.109 : Swamiji met Bhaskara Setupati at Rameswaram iii) YN1 p.320: Swamiji met Bhaskara Setupati at Ramnad iv) CW 9 pp.216-17: Swamiji met Bhaskara Setupati in Madras. Even if all the opinions are taken to be correct, there is no doubt about the fact that besides meeting at any of the places, Swamiji met Bhaskara Setupati in Madras, because Swamiji himself had mentioned of it in his letter to Raja Ajit Singh of Khetri, dated 15 February 1893 from Madras.	EWD1 p.345, YN1 pp. 320-21, CW 9 (2013) pp.216-17	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	28	Dec	1892	Madura or Ramnad	Tamil Nadu	Ind	**On the way to Rameswaram Swamiji stopped at Madurai *** 1) Raja Bhaskara Setupati was one of the most enlightened Indian rulers, educated, intelligent and religious. He became a disciple of Swamiji. They had a long discussion on the education of the poor and the improvement of agriculture. The King urged Swamiji to represent India at the Parliament of Religions, and promised to give monetary help for his trip to Chicago. 2) Being eager to visit Rameswaram, Swamiji told the Raja that he would let him know his decision about going to America in the near future. 3) During a discussion at the palace, someone ridiculed Swamiji asking if it is possible for a human being to see Brahman, the Unknown. Swamiji being roused, replied firmly that he had seen the Unknown.	EWD1pp. 345-46 & pp. 365-66, VK Oct 1992 pp. 366-73, YN1 pp. 320-21.	
Thu	29	Dec	1892	On the way to Rames-waram	Tamil Nadu	Ind			
Fri	30	Dec	1892	Rames-waram	Tamil Nadu	Ind	**Swamiji on the way to Rameswaram *** 1) Swamiji proceeded towards Rameswaram, his long awaited pilgrimage. After bathing in the sacred waters of the ocean, Swamiji had the darshan of Shiva and worshipped Him. A long cherished desire of Swamiji was fulfilled. Rameswaram was his 'purnahuti' (the final offering with which one's sacrifice is concluded). 2) Swamiji proceeded northward towards Madurai after visiting places of pilgrimage and later went to Pondicherry (210 miles from Madurai). He plodded all the way. 3) Swamiji might have gone alone after reaching Kanyakumari. Probably he met Manmathanath Bhattacharya again on his way to Pondicherry and Manmathanathbabu requested Swamiji to be his guest and took him to Madras via Pondicherry.	EWD1pp. 345-46 & p.359. SND1p. 488, YN1 pp. 321-22, VK Oct 1992 pp. 366-73.	
Sat	31	Dec	1892	On the way towards North ↓ towards Pondicherry	Tamil Nadu	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	1	Jan	1893	Pondicherry	French territory	Ind	**Swamiji arrived at Pondicherry (Probable Period)** 1) At Pondicherry Swamiji was the guest of Manmathanath Bhattacharya, the then Deputy Accountant-General of Madras, who had come there for some official work. 2) Once Swamiji had a discussion with a prejudiced Pandit on topics related to Hinduism and its reform. The Pandit, being narrow-minded, opposed Swamjii's progressive ideas. At the very mention of the need for sea-voyage, he started abusing Swamiji, shrugging his shoulder and shouting, "Kadapi na! Kadapi na! – Never, Never!" This was mentioned by Swamiji in his letter to Alasinga on 20 August, 1893, stating, "Balaji and G.G may remember one evening at Pondicherry …". One may guess, at least two young men, D.R. Balaji Rao and G.G. Narasimhachachari, had met Swamiji at Pondicherry. 3) Manmathanathbabu wrote to his friend in Mysore that Swamiji was with him and would be going to Madras. This friend in turn informed his own friends in Madras. 4) Swamiji probably travelled to Madras with Manmathanath Bhattacharya.	EWD1pp. 359-62, SND1pp. 488-89, YN1 pp. 321-22, CW 5 pp. 21-28, VK Oct 1992 Editorial, p. 368 & p.373.	
Mon	2	Jan	1893	Pondicherry					
Tue	3	Jan	1893	Pondicherry					
Wed	4	Jan	1893	Pondicherry					
Thu	5	Jan	1893	Pondicherry					
Fri	6	Jan	1893	Pondicherry ↓ to Madras	Madras Presi-dency presently Tamil Nadu				
Sat	7	Jan	1893	Madras		Ind	**Swamiji in Madras *** 1) Swamiji arrived in Madras with his host. News already reached Madras through Manmathanathbabu's friend in Mysore that 'a remarkable English-speaking sannyasin' (almost unheard of in those days) would soon be arriving in Madras and could be met with at Manmathanathbabu's Mylapore residence. A dozen of the city's finest young men were awaiting his arrival, bubbling with curiosity. 2) G.G.Narasimhachari met Swamiji on his arrival at Madras. He wrote in his reminiscences that some of his young educated friends met Swamiji in his host's house.They found him having a bright jolly face and amazing, flashing, rolling eyes. After a few preliminary introductions of them, the monk was asked multiple questions on different aspects starting from literature to science, history and philosophy. Swamiji satisfied everybody with quick, appropriate and to the point answers. They all were amazed and left in the late evening wondering about his ability and talent. **[* - Probable Period]**	EWD1pp. 361-62, YN1p. 322, Sam1pp. 110-11, VK Jan 1993 Editorial, pp.2-7.	
Sun	8	Jan	1893	Madras	Tamil Nadu				
Mon	9	Jan	1893	Madras	Tamil Nadu	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	10	Jan	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Swamiji in Madras *** 1) Swamiji as the guest of Manmathanath Bhattacharya stayed at his bungalow, called 'Rahmat Bhag' (Baug) on the Beach Road, St.Thome, Mylapore. (many of the old structures on the Beach Road were pulled down years ago and replaced with new ones. Manmathanath's residence, sanctified by Swamiji's stay, was unfortunately one of them, as reported in VK January 1993 Editorial). 2) The house of Manmathanathbabu became a place of Swamiji's daily discourses where many people of Madras used to come till he left for America. Young men, Mandyam Chakravarty Alasinga Perumal, G.Venkataranga Rao, D.R. Balaji Rao, G.G. Narasimhachari (who were the members of Triplicane Literary Society) and many educated men, young and old of all classes of society, gathered around him. Most of these young men in time became his disciples. (E.N.93.1)	EWD1pp. 361-63, VK May 1952 pp. 73-78 , YN1 pp. 322-23, AP p.31	
Wed	11	Jan	1893	Madras					
Thu	12	Jan	1893	Madras	Tamil Nadu	Ind			**E.N. 93.1**
Fri	13	Jan	1893	Madras	Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) Triplicane Literary Society was a very virile association of young men, who had been active in inviting prominent men to speak at the Society's premises. Swamiji spoke at the Triplicane Literary Society. Everybody discovered Swamiji as an intelligent, outstanding orator, having a grand personality with profound learning, fire of genuine patriotism, entertaining wit, and above all, determined spirit of renunciation. They realized that Swamiji was a person who was unparalleled. 2) Swamiji's discussion in Bhattacharya's house would cover psychology, science, literature, history and other subjects, besides religions and philosophy. 3) One day someone asked Swamiji why the Hindus are idolaters though they believe in Vedantic thought. Immediately Swamiji answered, "Because we have the Himalayas". He meant that the Himalayas being surrounded by sublime Nature, man has no other alternative than bowing down and adore it. The adoration is not for the 'idol', but for the idea it symbolizes, the concept it stands for, the truth it reveals.	EWD1pp. 363-65, VK Jan 1993 Editorial, pp.2-7, YN1 pp. 323-24.	
Sat	14	Jan	1893	Madras	Tamil Nadu	Ind			
Sun	15	Jan	1893	Madras	Tamil Nadu	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	16	Jan	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) The number of people who used to come to meet Swamiji in Mr Bhattacharya's house increased day by day. Swamiji was full of ideas; he had the whole content of Hinduism held in a grand perspective. 2) His musical voice, his songs, the power of his intellect, his brilliant and quick replies, his amusing wits, his epigrams and expressive language impressed all. 3) Swamiji never used any unkind word to anybody but would express the truth in a sympathetic way. 4) One Pandit wanted to know whether one could stop 'Sandhya-vandana' (morning and evening prayers) because of lack of time. Swamiji exploded saying that every Indian should follow the ways of life of their forefathers, the sages of old days. 5) One Westernized Hindu criticized the Indian Vedic teachings. Swamiji violently opposed his stupid ideas.	EWD1pp. 364- 65, YN1 pp. 323-24.	
Tue	17	Jan	1893	Madras					
Wed	18	Jan	1893	Madras	Tamil Nadu	Ind			
Thu	19	Jan	1893	Madras	Tamil Nadu	Ind	**Swamiji in Madras *** Swamiji with boundless confidence told his group of friends about his idea of going to the West to attend the Parliament of Religions in Chicago to preach 'Sanatana Dharma' and the reasons behind it. He expressed that he must go abroad for the sake of his mother-land and share with the world the eternal truth of harmony and universality. They realized Swamiji's intentions and felt that the time had come for India to open her doors once more to share with the rest of the world her eternal store of spirituality, and to let the world know that India was not only alive and kicking but also ready to do her bit in making this world a better place to live in.	EWD1pp. 371-72, YN1 pp. 329- 30, VK Feb 1993 Editorial, p.43.	
Fri	20	Jan	1893	Madras	Tamil Nadu	Ind			
Sat	21	Jan	1893	Madras	Tamil Nadu	Ind			
Sun	22	Jan	1893	Madras	Tamil Nadu	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	23	Jan	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) Admirers and devotees, all came to the conclusion that Swamiji was the chosen person to do it. They started to raise subscription for the passage money and gathered five hundred rupees only. Swamiji became frustrated with the insufficient amount. He was put into a dilemma as he was unsure whether that was a real 'divine call' or his personal wish. He prayed sincerely to the Divine Mother to let him know Her wish. He waited for the confirmation of the 'divine call' and asked his disciples to distribute the money among the poor. 2) Did Swamiji this time give a thought of going out of Madras to somebody amongst the northern princes to send him over to America as he expressed it later to Alasinga in his letter of 21 February 1893?	EWD1pp. 371-73, VK Feb 1993 Editorial, pp. 42- 53, YN1 pp. 329- 31, CW 8 pp. 298-99.	
Tue	24	Jan	1893	Madras					
Wed	25	Jan	1893	Madras					
Thu	26	Jan	1893	Madras	Tamil Nadu	Ind			
Fri	27	Jan	1893	Madras	Tamil Nadu	Ind	**Swamiji in Madras *** 1) Swamiji delivered several talks at the Literary Society of Triplicane and these introduced him to the public. A report of the talk that took place in the third week of January 1893, was published in the 'Indian Social Reformer', a weekly journal edited by Kamakshi Natarajan, one of the most powerful journalist-writers in India at that time. 2) Madurai Mail, 28 January 1893, extensively quoted this report, 'A young Bengali sannyasin was interviewed at the Triplicane Literary Society by about a hundred of educated Indians among whom was Dewan Bahadur Raghunath Rao as chairman, in which Swamiji expounded the Vedic Religion, Hindu Ideal of Life, Sradha (i.e. Sraddha) [after death rituals] Ceremony, Education of Women and Emancipation of the Hindus'. It is the first report of Swamiji's speech in contemporary newspapers (Sam1 p.102). 3) Later Mr K. Natarajan reported: 'It was Madras that had discovered Swami Vivekananda, after he had wandered all over India. It was at the meeting of Triplicane Literary Society of Madras (presided over by Dewan Bahadur Raghunath Rao) where it was decided that Swamiji should be sent to the Chicago Congress.'	EWD1pp. 366- 67, VK May 1952 pp. 73-78, Sam1 pp. 102-07, PB Mar 1920 pp. 68-69, PB Aug 1974 pp. 296-98.	
Sat	28	Jan	1893	Madras	Tamil Nadu	Ind			
Sun	29	Jan	1893	Madras	Tamil Nadu	Ind			
Mon	30	Jan	1893	Madras	Tamil Nadu	Ind			
Tue	31	Jan	1893	Madras	Tamil Nadu	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	1	Feb	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) In the evening Swamiji used to walk on the beach. One such evening V. Subramanya Iyer with his friends accompanied Swamiji on his daily walk. Swamiji called him to join in a wrestle for fun. Nobody knows who won that bout! But from then onwards he used to call Swamiji as 'Pahalwan Swami' (Athlete Swami). 2) Probably this time, Swamiji had a meeting with Raja (zamindar) of Ramnad, who was then staying in Madras. Raja of Ramnad confirmed the sponsorship of Swamiji's trip to Europe. Swamiji was determined to take that opportunity of making a tour to Europe and America and he conveyed this good news to Maharaja of Khetri for his counsel, on 15 February 1893 from Madras. Swamiji also informed him that he would go over to Europe in two or three weeks' time. 3) Swamiji had a dream about the demise of his mother two months ago, and was depressed and remained worried since then. So Manmathanathbabu sent a wire to Calcutta for ascertaining the well-being of Swamiji's mother.	EWD1 p. 368 &pp. 380-81, CW 9 (2013) pp. 214-17, VK Jan 1993 Editorial, pp.2-7, YN1 pp. 326-27.	
Thu	2	Feb	1893	Madras					
Fri	3	Feb	1893	Madras					
Sat	4	Feb	1893	Madras	Tamil Nadu	Ind			
Sun	5	Feb	1893	Madras	Tamil Nadu	Ind			
Mon	6	Feb	1893	Madras	Tamil Nadu	Ind	**Swamiji in Madras : Events *** 1) Swamiji was unwilling to depart for America before getting any news of his mother. At Manmathanathbabu's suggestion Swamiji went to Kumbakonam with him and Alasinga to visit Govinda Chetti, a man who had acquired mystic power over spirits, and could foretell events, and he got the news of his mother's well-being. 2) On returning to Madras, a reply wire reached from Calcutta stating that his mother was doing well. Swamiji probably got the news of the birth of Raja Ajit Singh's son and heir also. He congratulated the Maharaja of Khetri, also wrote about the event of Govinda Chetti on 15 February, 1893 from Madras. 3) In his letter to the Maharaja of Khetri dated 28 February 1893, Mahendranath Dutta from Calcutta informed him that, fourteen days ago they got the news of Swamiji (his brother), who was then staying in Madras. Most probably the news of the whereabouts of Swamiji went to Calcutta via the wire sent by Manmathanath Bhattacharya.	CW 9 (2013) pp. 214-17, EWD1pp. 380-81, BS(2013) pp.61-62, YN1 p.327.	
Tue	7	Feb	1893	Madras	Tamil Nadu	Ind			
Wed	8	Feb	1893	Madras	Tamil Nadu	Ind			
Thu	9	Feb	1893	Madras	Tamil Nadu	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	10	Feb	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Swamiji in Madras** According to most biographies, Swamiji reached Hyderabad on 10 February 1893 and the period of his stay in Hyderabad was 10 -17 February 1893. But Swamiji's letter to Raja Ajit Singh of Khetri dated 15 February 1893 from Madras (discovered at a later date, published in PB April 1999 pp.552-552B.) proves that Swamiji was in Madras on 15 February and went to Hyderabad any day after 15 February 1893. (E.N.93.2) It becomes more significant from two letters of Swamiji: i) One, dated 15 February 1893 from Madras, CW 9 (2013) pp.214-217. ii) Another, dated 21 February 1893 (as shown in the original letter) from Hyderabad. It was presumed by the biographers that this letter was written on 11 February (CW 8 pp.298-99). The reason behind it is that the letter of 15 February 1893 was not available then but was discovered at a much later period. Present researcher's opinion: It seems reasonable that Swamiji stayed in Hyderabad from 20 February to 27 February 1893 as claimed in VJ Nov 2006 p.527. So, from this date onwards the chronology of Swamiji's stay will be narrated according to Swamiji's lately discovered letter of 15 February 1893 from Madras.	CW 9 (2013) pp. 214-17, EWD1pp. 373-78, VJ Nov 2006 p.527, YN1 p.330 (f.n.) & pp. 332-35.	**E.N. 93.2**
Sat	11	Feb	1893	Madras	Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) Swamiji continued his religious discourses and conversation on a wide variety of subjects. Each day brought new disciples and devotees. Swamjii's personality towered over everything. 2) One day, V. Subramanya Iyer with some of his friends found that Swamiji was enjoying his hookah in a half-sleepy state. In reply to one's question about the nature of God, Swamiji asked them what is energy. Everybody failed to define the word 'energy'. Swamiji then said, when they failed to define a simple word 'energy', how could they expect him to define 'God'.	EWD1 p. 368, VK Jan 1993 Editorial, pp.2-7, YN1 p.326.	
Sun	12	Feb	1893	Madras	Tamil Nadu	Ind			
Mon	13	Feb	1893	Madras	Tamil Nadu	Ind			
Tue	14	Feb	1893	Madras	Tamil Nadu	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	15	Feb	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Swamiji in Madras** Swamiji while staying at Madras wrote a letter to the Maharaja Ajit Singh of Khetri informing him about his intended visit to Europe and America which would be sponsored by the Raja of Ramnad.	CW 9 (2013) pp. 214-17.	
Thu	16	Feb	1893	Madras			**Events during Swamiji's stay in Madras *** 1) Swamiji got an invitation from the people of Hyderabad to go there on a brief visit. Swamiji accepted the invitation thinking that there might be a hidden purpose in this unexpected call. Mr Bhattacharya wired to his friend Mr Madhusudan Chatterjee, Superintending Engineer to His Highness the Nizam, to receive Swamiji at Hyderabad station and make him his guest in Hyderabad. 2) Probably during this period, something had happened as mentioned by G.G. Narasimhachari, "… another gentleman 'who refused to give a pie' and even doubted the bonafides of Swamiji, was almost certainly, the Raja of Ramnad". 3) Surprisingly, Raja of Ramnad, who was then staying in Madras, refused to pay the promised money for Swamiji's journey to the West. Swamiji probably came to know about the refusal either from a message sent by the Raja of Ramnad, or from Alasinga just before leaving for Hyderabad. 4) Later on, it was also stated by Mahapurush Maharaj (Swami Shivananda) that the Raja of Ramnad was influenced by some reporter who convinced him that Swamiji being an educated Bengali might get involved in politics in the foreign land or become a revolutionary in disguise, and the Raja might be blamed for sponsoring him. (Mahapurushji's discussion: Udbodhan Pouse 1341 p.635) [Calcutta was then the capital of British India and was also an active centre of underground revolutionary activities to overthrow the alien government.] 5) It can very well be presumed that Swamiji was very much pained and went to Hyderabad with a broken heart, but at the same time, he was constantly thinking of 'fund collection'.	EWD1 P.374 & p.372, UB Pouse 1341 p.635, VJ Dec 2006 pp. 579-80, VK Feb 1993 Editorial, pp. 42- 53.	
Fri	17	Feb	1893	Madras	Tamil Nadu	Ind			
Sat	18	Feb	1893	Madras	Tamil Nadu	Ind			
Sun	19	Feb	1893	Madras	Tamil Nadu	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	20	Feb	1893	Hyderabad	Princely State in British India presently Andhra-Pradesh	Ind	**Swamiji in Hyderabad** Swamiji arrived at Hyderabad and was given a rousing welcome by five hundred people of high dignity from all classes of society. An eye-witness commented that it was a magnificent reception, befitting a reigning Prince. But it can be seen that next day, that is, on 21 February Swamiji wrote in his letter to Alasinga that a young graduate who was the friend of Alasinga and a Bengali gentleman came to receive Swamiji at the railway station.	VJ Dec 2006 p.579, EWD1pp. 373-75, CW 8 pp. 298-99, YN1 pp. 331-32.	**E.N. 93.3**
Tue	21	Feb	1893	Hyderabad	Andhra-Pradesh	Ind	In Hyderabad, Swamiji was the guest of Mr Madhusudan Chatterjee. He wrote a letter to Alasinga expressing his extreme frustration regarding the failure of the arrangement of his going to the West. Swamiji also wrote that from the next day, he would be the guest of Alasinga's friend. People from Secunderabad came to invite Swamiji, for a public lecture in Mahaboob College. Swamiji went to visit Golconda Fort with Kalicharanbabu, son of Swamiji's host in Hyderabad.	EWD1pp. 373-78, CW 8 pp. 298-99, VJ Dec 2006 pp. 579-80, SND1pp. 498- 99.	
Wed	22	Feb	1893	Hyderabad	Andhra-Pradesh	Ind	**Events during Swamiji's stay in Hyderabad *** 1) Swamiji went to meet Nawab Sir Khurshid Jah, who was a liberal Muslim. They had two hours of discussion on Hinduism, Christianity and Islam. Nawab immediately promised to pay him Rs.1000/- (rupees one thousand). Swamiji declined to receive the proffered help and told the Nawab that he would let him know when he would receive the command of the Master to proceed to America. Later Swamiji went to visit the Charminar, the Mecca-Masjid, and other places of interest. 2) In Hyderabad, Swamiji went to see the 'tricks' of a yogi famous for his psychic powers. The yogi brought out, as if from air, a variety of fruits and a bunch of fresh roses from under his blanket. Later, Swamiji described the incident in his lecture, 'The Powers of the Mind' on 8 January 1900, at Los Angeles, California.	EWD1pp. 375-78. YN1 pp. 333-34, SND1pp. 498-501, CW 2 pp. 20-22.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	23	Feb	1893	Hyderabad	Princely State in British India presently Andhra-Pradesh	Ind	**Events during Swamiji's stay in Hyderabad *** 1) Swamiji met Sir Ashman Jah, the Prime-Minister of Hyderabad, the Maharaja Norendra Krishna Bahadur, Peshkar of the State and the Maharaja Shew Raj Bahadur. All these noblemen offered to support his proposed preaching in America. 2) Swamiji lectured in the Mahaboob College on 'My Mission to the West'. Pandit Rattan Lal was the president of the meeting. This was Swamiji's first appearance as speaker on a public platform as a parivrajaka. Around 1000 people including some Europeans attended. Swamiji spoke of the merits of the Hindu religion, the greatness of the Hindu culture and gave an outline of the Vedic and post-Vedic thoughts. [No report on this public lecture in contemporary local newspapers has been found so far.]	EWD1pp. 375-77, SND1pp. 498-99, YN1 pp. 331-32, ND 1 p.482, Sam1 p.101.	
Fri	24	Feb	1893	Hyderabad	Andhra-Pradesh	Ind	* 1) The businessmen of Hyderabad, well-known bankers of Begum-Bazar under the leadership of Seth Motilal interviewed Swamiji, and assured to help him with the passage money for the Chicago trip. Some members of the Theosophical Society, and of the Sanskrit Dharma Mandal Sabha were also present. * 2) Swamiji got a telegram from Poona, inviting him to visit Poona. Swamiji replied that he would be happy to go when he could.	EWD1pp. 377-79, YN1 pp. 333-34.	
Sat	25	Feb	1893	Hyderabad	Andhra-Pradesh	Ind			
Sun	26	Feb	1893	Hyderabad	Andhra-Pradesh	Ind	**Swamiji returned to Madras *** 1) In Hyderabad Swamiji visited the ruins of the Hindu temples, Baba Saraf-ud-din's tomb and Sir Salar Jung's Palace. 2) Swamiji left Hyderabad. A large number of people came to the railway station to bid him farewell. 3) Swamiji was back in Madras and resumed his usual routine of giving religious talks at Manmathanath Bhattacharya's bungalow in Mylapore.	EWD1pp. 377-79, YN1 p.335.	
Mon	27	Feb	1893	Hyderabad	Andhra-Pradesh	Ind			
Tue	28	Feb	1893	Madras	Tamil Nadu	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	1	Mar	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) The content of Swamiji's letter to Alasinga on 21 February from Hyderabad had become known to his Madras devotees and admirers and they all became concerned. So again they mobilized themselves, this time taking more systematic steps to raise fund for Swamiji's passage to America. 2) The leader of the subscription committee was Alasinga Perumal. He did not hesitate to beg from door to door. Some went to Mysore, Hyderabad and other places for this purpose. Swamiji desired that the fund should be collected from the middle class section of the society. He told them, "If it is the Mother's will that I go, then let me receive the money from the people! Because it is for the people of India that I am going to the West – for the people and the Poor!" 3) Swamiji thought that their readiness might be the first sign of the divine call. But Swamiji was still in a dilemma whether he should go or not. 4) Munshi Jagmohanlal of Khetri might have arrived at Madras to invite Swamiji to attend the birth-ceremony of the Prince Rajkumar Jaisingh (son of Maharaja Ajit Singh, born on 26 Jan 1893.) and bless the child. (E.N.93.4)	EWD1pp. 379-80, SND1 p.502, YN1 p.330 & p.336. VJ Dec 2006 p.580.	
Thu	2	Mar	1893	Madras					
Fri	3	Mar	1893	Madras					
Sat	4	Mar	1893	Madras	Tamil Nadu	Ind			**E.N. 93.4**
Sun	5	Mar	1893	Madras	Tamil Nadu	Ind	***** 1) Swamiji was certain that he should to go to the West, but he longed to receive an actual vision or a direct Divine order. After a few days he dreamed in a drowsy state as if Sri Ramakrishna was walking on the waters of the ocean leaving the shore, and beckoning him to follow. He took it as an order of his Master and jumped out of the bed. The Divine order 'go' made a permanent impression on his mind. * 2) As before, Swamiji sought the blessings of Holy Mother Sri Sarada Devi on this longer journey. He sent a letter to her through Swami Saradananda asking for her permission for going to the West. Swamiji wrote to Swami Saradananda that he (Swami Saradananda) should go personally and read the letter to the Holy Mother and send him her reply. Holy Mother gave her opinion after two days to Swami Saradananda that it was the wish of Thakur that Naren should proceed to the West. As per reminiscences of Kiran Chandra Dutta,the Holy Mother was in Jayrambati at that time and Swami Saradananda got her reply by post.	EWD1pp. 380-83, SND1pp. 502-3, YN1 pp. 336-37, SASw p.13.	
Mon	6	Mar	1893	Madras	Tamil Nadu	Ind			
Tue	7	Mar	1893	Madras	Tamil Nadu	Ind			
Wed	8	Mar	1893	Madras	Tamil Nadu	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Thu	9	Mar	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) According to C. Ramanujachari, one morning, Swamiji, followed by 15-20 young men, walked majestically, with a staff in hand, along Luz Church Road, Mylapore, to Sir S. Subramania Iyer's house. He went there to place before him a proposal of sending him to America for the Parliament of Religions. 2) One evening during his usual walk on the seashore, Swamiji felt sad and was in tears, seeing half-starved children of the fishermen working with their mothers, waist-deep in the water. 3) One day, Singaravelu Mudaliar, an atheist, the Assistant Professor of Science in the Christian College, criticized Hinduism and came to argue with Swamiji but he was entirely transformed to an ardent spiritual disciple. Swamiji lovingly called him 'Kidi'. 4) In a discussion with a group of academic celebrities, Swamiji declared himself to be an Advaitin. In reply to a question that if he was one with God, would his wrong doings be unchecked – Swamiji said that if he honestly believed that he was one with God, he would avoid vice and no check would be needed.	EWD1pp. 362-63, p.365 & p.367, YN1 pp. 324-5, VK May 1952 pp. 73-78.	
Fri	10	Mar	1893	Madras					
Sat	11	Mar	1893	Madras					
Sun	12	Mar	1893	Madras	Tamil Nadu	Ind			
Mon	13	Mar	1893	Madras	Tamil Nadu	Ind	* 1) Swamiji used to visit very frequently D.R. Balaji Rao's house at 42, Singarachari Street, Triplicane, (the said house still exists). Swamiji called him as 'Balaji' who was two years younger to Swamiji. D.B. Raghunath Rao (son of Balaji) stated in his reminiscences that, Swamiji, while waiting for his father in their house, would close his eyes and say 'Om' with a hum vibrant with energy that would, as it were, shake the house. Swamiji loved to have dal (lentil) soup with jeera (cumin) from his mother. One day he did some Hatha Yoga and showed that though he cut his finger with a knife it did not bleed. * 2) Swamiji visited Dr Nanjunda Rao's house in Mylapore and was his guest. P.N. Srinivasachari then a boy, had the fortune of offering pranam to Swamiji there. From his memories he wrote that Swamiji had the 'soul-making' power. Two souls in Mylapore were transformed. One of them was B.R. Rajam Iyer, the immortal author of 'Rambles in Vedanta'. He was made godly and was spiritualized. The other one was Singaravelu Mudaliar.	The Hindu Madras dt. 18 Jan 1963, SND1 p.494, VK Feb 1956 pp. 415-17, VK Jan 1993 pp.2-7.	
Tue	14	Mar	1893	Madras	Tamil Nadu	Ind			
Wed	15	Mar	1893	Madras	Tamil Nadu	Ind			
Thu	16	Mar	1893	Madras	Tamil Nadu	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	17	Mar	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) While in Madras, Swamiji spoke at least twice at the headquarters of the Theosophical Society. The news that appeared in 'The Theosophist' of March 1893, mentioning Swamiji as Swami Sachchidananda, made a marked impression on the educated people of Madras. 2) In anticipation of his visit to America Swamiji approached Mr Colonel Olcott on 17/18 March, or may be, in the third week of March for a letter of introduction as Mr Colonel Olcott returned from Calcutta on 16 March. 3) Mr Colonel Olcott did not give him a letter of introduction as Swamiji would not agree to become a member of the Theosophical Society. 4) One day Swamiji found Mr Bhattacharya's cook looking wistfully at his hookah that the Maharaja of Mysore had given him. Swamiji then and there handed over the hookah to the cook. 5) Swamiji might have expressed the idea of taking the route to the West through Afghanistan on foot as the fund raised till then was inadequate (Letter of Ajit Singh to Munshi Jagmohanlal on 11 April 1893).	EWD1pp. 381-82 & p. 368, VJ Feb 2007 p.76, CW 3 p.234, PB Aug 1974 pp. 293-99, YN1 p.326, BS (2013) p.69.	
Sat	18	Mar	1893	Madras					
Sun	19	Mar	1893	Madras					
Mon	20	Mar	1893	Madras	Tamil Nadu	Ind			
Tue	21	Mar	1893	Madras	Tamil Nadu	Ind	Reminiscences of Dr M.C. Nanjunda Rao: ***** 1) Many meetings took place between numerous enthusiastic admirers as well as college students and Swamiji, in the bungalow at Rahmat Bagh during March-April 1893. They came to listen to his inspiring teachings. In reply to somebody's query Swamiji said that the colour of Krishna is blue because blue represents infinity. Swamiji answered to some one, "The three essentials of Hinduism are belief in God, in the Vedas as revelation and in the doctrine of Karma and Rebirth." 2) In answer to another question Swamiji said, "My religion is one of which Christianity is an offshoot and Buddhism a rebel child." 3) On one occasion Swamiji said that three books he liked most and always carried with him viz., the Gita, the Light of Asia by Edwin Arnold, and the Imitation of Christ by Thomas-a-Kempis. Sri Krishna, Buddha and the Christ, these three great teachers are the Living Gods on Earth and all of them are true because each one had come to preach a great idea.	VK Jul 1914-15 pp. 91-93, VK Aug 1914-15 pp. 121-22.	
Wed	22	Mar	1893	Madras	Tamil Nadu	Ind			
Thu	23	Mar	1893	Madras	Tamil Nadu	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Fri	24	Mar	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** Reminiscences of Dr M.C. Nanjunda Rao: 1) On a moonlit night Swamiji was talking to Munshi Jagmohanlal of Khetri in Hindi, when Dr N. Rao arrived. Swamiji sang a Hindi song in praise of Shivaji in his own masterly way. Swamiji used to sing soul-stirring songs about self-surrender to the Divine Mother and translated them for others. The listeners were spell-bound and remained silent even after Swamiji had stopped. 2) One day, Swamiji spoke about the incidence of Pavhari Baba and the thief whom Swamiji met later at Hrishikesh as a transformed sadhu. On some evenings Swamiji spoke about the life of Shivaji, and Afzal Khan. 3) In Sister Devmata's reminiscences 'Days in an Indian Monastery': it is said that in Madras, one evening Swamiji went to Dr Nanjunda Rao's house for dinner. Swamiji became very emotional and had tears in his eyes looking at a particular picture. When asked, Swamiji replied that that particular photograph was of his Guru Sri Ramakrishna.	VK Apr 1914-15 pp. 387-94, VK Oct 1914-15 p.188, VK Nov 1914-15 pp.218-19, VK Feb 1915-16 pp. 304-10, VK Apr15 -16 pp. 378-87.	
Sat	25	Mar	1893	Madras					
Sun	26	Mar	1893	Madras					
Mon	27	Mar	1893	Madras	Tamil Nadu	Ind			
Tue	28	Mar	1893	Madras	Tamil Nadu	Ind	**Swamiji in Madras *** 1) Holy Mother Sarada Devi's reply came to Madras. Mother too had a spiritual vision confirming the gigantic work that her son was about to accomplish. She knew that the Divine will was operating behind Swamiji's Western trip. Holy Mother sent her blessings. 2) Seeing the reply of Holy Mother, Swamiji danced and wept in joy. To hide his ecstasy, he went to the seashore. He said to himself, "Ah! It is the will of the Mother!" When he returned to Manmathababu's house, he was glowing. The gathered devotees were surprised to hear him saying, "Yes, now it is the West, the West! … The Mother Herself has spoken!" 3) Jagmohanlal probably stayed in Madras throughout the month of March 1893. He assessed the entire situation and kept conveying to the Raja Ajit Singh. He estimated that the fund collected till then was insufficient and about rupees three thousand more would be necessary. Immediately the Raja wrote back that he would gladly contribute the amount from his personal fund (Hukum Kharuch). But, by then the Madras disciples had already collected a substantial amount.	EWD1pp. 382-83, VK Feb 1993 pp. 42-53, VJ Dec 2006 p.580, BS (2013) p.69.	
Wed	29	Mar	1893	Madras	Tamil Nadu	Ind			
Thu	30	Mar	1893	Madras	Tamil Nadu	Ind			
Fri	31	Mar	1893	Madras	Tamil Nadu	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sat	1	Apr	1893	Madras	Madras Presi-dency presently Tamil Nadu	Ind	**Events during Swamiji's stay in Madras *** 1) Swamiji was ready to set sail for America on May 31, 1893. Munshi Jagmohanlal, who was waiting at Madras for a month to fetch Swamiji to Khetri, persisted in taking him to bless the newly born Rajkumar Jaisingh as per the wish of Maharaja Ajit Singh. Swamiji was perplexed but at length consented because of the bond of love with his beloved friend Maharaja Ajit Singh of Khetri. 2) After some discussion it was decided that he would sail from Bombay on the same date. 3) By this time his Madras disciples offered to Swamiji the money collected by them till then for booking the ticket for his voyage to America from Bombay. The people of Madras contributed the major portion of the fund. (E.N.93.6) 4) Swamiji planned to go to Nadiad to meet Haridas Viharidas Desai and so he sent a telegram, but the trip to Nadiad did not materialize. Munshi Jagmohanlal was in a hurry to take Swamiji to Khetri; so he purchased tickets for Jaipur.	EWD1pp. 384 -85, SND1pp. 503-04, YN1 pp. 337-38, VJ Feb 2007 p.79, CW 8 p.301.	
Sun	2	Apr	1893	Madras					
Mon	3	Apr	1893	Madras					
Tue	4	Apr	1893	Madras	Tamil Nadu	Ind			**E.N. 93.6**
Wed	5	Apr	1893	Madras	Tamil Nadu	Ind			
Thu	6	Apr	1893	Madras	Tamil Nadu	Ind	**Swamiji left Madras *** 1) Probably during this period Swamiji started for Khetri with Munshi Jagmohanlal after almost three months' stay in Madras. 2) His Madrasi disciples gave him a loving farewell. They accompanied him to the Madras Central railway station and chanted the name of the Lord in chorus as the train moved. Swamiji, standing at the carriage door sent his blessings by raising his hand. 3) Later, on 28 June 1894, from Chicago, Swamiji wrote about his gratefulness to the Madras people for everything they did for him and thanked them profusely. 4) On his way to Khetri, Swamiji stopped at Bombay and Jaipur.	EWD1pp. 384-85, VK Feb 1993 Editorial pp.42-53, VJ Mar 2007 p.130, CW 8 pp. 318-19, SND1 p.504.	
Fri	7	Apr	1893	On the way to Bombay	Bombay Presi-dency presently Maha-rashtra	Ind			
Sat	8	Apr	1893	Bombay					

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	9	Apr	1893	Bombay	Maha-rashtra	Ind	**Swamiji in Bombay *** 1) Swamiji halted in Bombay to purchase a ticket for America and reserved a berth on the P.& O. boats with the money arranged by his disciples in Madras. 2) In Bombay, Swamiji stayed at first with a Pandit, where one day Swami Brahmananda and Swami Turiyananda unexpectedly came to meet him. They were on their way back from Karachi. This Pandit might be Mahamahopadhyay Rajaram Shastri with whom Swamiji had studied the Shastras during 1892 in Bombay. 3) Later, Swamiji with his two brother-disciples shifted to Kalipada Ghosh's house. Kalipada (known as 'Dana Kali' among his friends) was a disciple of the Master.He was then residing there as a representative of Messrs Dickinson & Co. They stayed happily in his house and one day their host took them for a city-tour in a horse-driven carriage. Swamiji told Swami Turiyananda about his future trip to America and expressed his feeling that whatever preparations were going on in America for the Parliament of Religions were all to welcome him (pointing to his own chest).	EWD1pp 385-86, VJ Mar 2007pp. 130-31, SND1 p.504, YN1 p.338, BrC p.97.	
Mon	10	Apr	1893	Bombay	Maha-rashtra	Ind			
Tue	11	Apr	1893	Bombay	Maha-rashtra	Ind			
Wed	12	Apr	1893	Bombay ↓ On the way	Maha-rashtra	Ind			
Thu	13	Apr	1893	On the way ↓ Abu Road	Rajasthan	Ind	**Swamiji on the way to Khetri *** 1) Probably this time, Swamiji with his two brother-disciples, Swami Brahmananda and Swami Turiyananda and Munshi Jagmohanlal started for Khetri by train. 2) Swamiji reached Abu Road. The two brother-disciples left for Mount Abu. Swamiji himself arranged their stay at Mount Abu in the summer palace of the Raja of Khetri (EWD1 p.387). At Mount Abu, the two brother-disciples might have temporarily stayed in the cave 'Champa-Gupha' for spiritual practice, where Swamiji had stayed before. 3) Swamiji detrained at Jaipur and completed the rest of the journey by road (SND1 p.504).	EWD1pp. 386-87, SND1 p.504, YN1 p.338, BrC p.97, Sam1 p.62.	
Fri	14	Apr	1893	On the way ↓ Jaipur	Rajasthan	Ind			
Sat	15	Apr	1893	Rewari	Rajasthan	Ind	Swamiji reached Rewari by 15 April on the way to Khetri with Munshi Jagmohanlal (YN1 p.338).	BS(2013) p.62.	

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	16	Apr	1893	On the way to Khetri	Rajputana presently Rajasthan	Ind	**Swamiji on the way to Khetri *** During those days the usual travel time from Rewari to Khetri was seven days and as Swamiji reached Khetri on 21 April 1893, so it can be presumed that Swamiji reached Rewari around 15 April on the way to Khetri by road with Munshi Jagmohanlal.	BS(2013) p.62, VJ Apr 2007 p.178, YN1 p.338.	
Mon	17	Apr							
Tue	18	Apr	1893						
Wed	19	Apr	1893						
Thu	20	Apr							
Fri	21	Apr	1893	Khetri	Princely State of Rajputana presently Rajasthan	Ind	**Swamiji reached Khetri** From Waqyat Register of Khetri Raj [WR]: About nine in the evening, Swamiji reached Khetri with Munshi Jagmohanlal. Maharaja Ajit Singh was seated in a decorated barge on the Panna-tank with state guests. He welcomed Swamiji, fell prostrate before him. Coloured mahtabs (a kind of fire-works) were lighted in the boat which made the whole scene appear as a sort of fairyland. Maharaja introduced Swamiji to his assembled guests and informed them about his forthcoming voyage and its purpose. They all raised loud cheers for Swamiji and his mission. Maharaja and Swamiji rested for sometime in front of Chhabiniwas and talked. At 11 p.m. they dined together and rested.	EWD1pp. 386-87, BS(2013) pp.64-66, SND1 p.505, YN1 p.339.	
Sat	22	Apr	1893	Khetri	Rajasthan	Ind	[WR]: At 10 in the morning, the Maharaja came to see Swamiji at Asmani-Mahal where he stayed. They had meal at 12 noon and continued the discussion.	BS (2013) p.65.	
Sun	23	Apr	1893	Khetri	Rajasthan	Ind	**Swamiji at Khetri** At Khetri, the festivities were in full swing with dance, drama, music and fireworks on the occasion of the birth-ceremony celebration of Rajkumar Jaisingh. The little town was over-crowded with visitors and guests, who included the chiefs of neighbouring states or their representatives.	SND1 p.505, EWD1 p.386.	
Mon	24	Apr	1893	Khetri	Rajasthan	Ind			
Tue	25	Apr	1893	Khetri	Rajasthan	Ind			

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DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	26	Apr	1893	Khetri	Rajasthan	Ind	**Swamiji at Khetri** From Waqyat Register of Khetri Raj: There was a procession with elephants and horses along with the Maharaja, other guests and Swamiji. Swamiji was seated with Munshi Jagmohanlal on the third elephant.	BS(2013) p.65.	
Thu	27	Apr	1893	Khetri	Princely State of Rajputana presently Rajasthan	Ind	**Swamiji at Khetri** [WR] 1) At 9 p.m. Swamiji had discussion with the Maharaja sitting in front of the 'Chhabiniwas'. At 11 p.m. they had dinner. 2) Swamiji wrote a letter to Dr Nanjunda Rao of Madras expressing his sorrows getting the news of the death of the son of Balaji Rao. He confirmed to Dr Rao that he had already made arrangements to depart for America from Bombay and that boarding the ship from Madras would not be feasible any more.	BS(2013) p. 65, CW 6 p.268.	
Fri	28	Apr	1893	Khetri	Rajasthan	Ind	**Swamiji at Khetri** Swamiji wrote a letter to Dewan Haridas Viharidas Desai of Junagadh. Swamiji informed him that while coming to Khetri, he failed to visit Nadiad but he would surely see him on his way back to Bombay. He met Ratilalbhai in the train. Swamiji also asked him if he (Dewan Haridas Desai) could get a lion cub for the Maharaja of Khetri in exchange of any animal of Rajputana.	CW 8 p.300.	
Sat	29	Apr	1893	Khetri	Rajasthan	Ind	**Swamiji at Khetri *** Days and nights passed happily as it happened in his earlier visit. Swamiji spent much of the time with the Raja, talking on various matters. Swamiji stayed at Khetri for full three weeks from 21 April to 10 May 1893.	SND1 p.505, EWD1 p. 387.	
Sun	30	Apr	1893	Khetri	Rajasthan	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	1	May	1893	Khetri	Princely State of Rajputana presently Rajasthan	Ind	**Events during Swamiji's stay at Khetri *** During Swamiji's first visit (1891) to Khetri, being enquired by the Raja, Swamiji might have expressed his sorrows because of his incapability in bearing his mother's expenses though he was her eldest son. This had touched the heart of Raja Ajit Singh and he decided to support Swamiji's mother, and probably he did it secretly. In his letter of 15 February 1893 from Madras to the Raja, Swamiji again requested to take care of his mother's sustenance. During the second visit (1893) of Swamiji to Khetri, when everything had been finalized for his trip to USA, to relieve Swamiji from the anxiety of his mother's regular expenses, and to take the load off his mind, Raja Ajit Singh started to send rupees one hundred per month to her and that started from the month of May 1893, and continued till his death. It was conveyed in Swamiji's letter dated 1 December 1898 from Belur Math to the Raja of Khetri that he (the Raja) made it possible for him (Swamiji) to get rid of his terrible anxiety and made him face the world and do some work. (E.N.93.8) Any day Swamiji wrote a letter to Dewan Haridas Viharidas Desai.	PB Feb 1984 pp. 68-69, CW 9 (2013) p.217, BS(2013) pp.148-49. CW 8 p. 301	
Tue	2	May	1893	Khetri					
Wed	3	May	1893	Khetri					
Thu	4	May	1893	Khetri	Rajasthan	Ind			**E.N. 93.8**
Fri	5	May	1893	Khetri	Rajasthan	Ind	[WR] Swamiji had discussion with the Maharaja. At 11 p.m. they had dinner and rested.	BS(2013) p.65.	
Sat	6	May	1893	Khetri	Rajasthan	Ind	* One day during this period or any day during Swamiji's previous visit, Maharani Champavati (wife of Raja Ajit Singh) might have been initiated by Swamiji.		
Sun	7	May	1893	Khetri	Rajasthan	Ind	[WR] Swamiji and the Maharaja had lunch at 11 a.m. and relaxed. At 2 p.m. the officers came for discussion on State matters. When they left, Swamiji continued his discussion with the Maharaja.	BS(2013) p.65.	
Mon	8	May	1893	Khetri	Rajasthan	Ind	**Swamiji at Khetri *** While talking, being enquired by the Raja, Swamiji might have told the Raja to inform Swamiji's mother through his brother Mahendranath about his imminent journey to the West. In a letter of 2 June 1893, Mahendranath Dutta wrote to the Maharaja of Khetri that both his mother and grand-mother had expressed their consent about his brother's (Swamiji's) tour round the world.	BS(2013) pp.138-39.	

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Tue	9	May	1893	Khetri	Rajasthan	Ind	**Swamiji at Khetri** [WR] 1) Swamiji was taken to Janana Deorhi (women's section of the Palace), a rare and exceptional occurrence in Rajputana as there prevailed the 'purda' system. Swamiji blessed the baby prince Rajkumar Jaisingh. 2) Swamiji spent time with Maharaja Ajit Singh. The Maharaja wanted to accompany Swamiji up to Jaipur on his way back to Bombay but Swamiji stopped him.	BS(2013) p.66, EWD1 p.387, SND1pp. 505-6.	
Wed	10	May	1893	Khetri	Rajasthan	Ind	**Swamiji left Khetri** [WR] In the morning a ceremony was observed in connection with Swamiji's departure from Khetri. The Raja went to Swamiji's place, came back with him, and went to the garden. A palanquin (state bullock-cart) was arranged for Swamiji's ceremonial departure in which he left. Raja Ajit Singh did not go to Jaipur though he had earlier intended to go.	BS (2013) p.66, EWD1 p.387.	
Thu	11	May	1893	On the way to Bombay via Jaipur	Rajasthan	Ind	**Swamiji on his way back to Bombay *** 1) Munshi Jagmohanlal had orders to accompany Swamiji to Bombay and was given sufficient money to meet all expenses and provide Swamiji with whatever he needed for the voyage. 2) On the way, Swamiji had the company of Mr Ramnath, the Charan headmaster of Jeypore Noble's School. During Swamiji's stay (1891) at Khetri, both of them had discussion about vegetarianism. This time, he conveyed to Swamiji some 'cow-human' theory. 3) Swamiji might have reached Jaipur on 14 May. From Jaipur, Swamiji probably sent telegrams to his brother-disciples, Swami Brahmananda and Swami Turiyananda, then staying at Mount Abu, to come to Abu Road railway station. He also sent telegrams to the Madras people (Alasinga etc.) to come with the rest of the collected money to Bombay.	BS (2013) p.66, EWD1 p.387, CW 9 pp. 217-19, VJ May 2007 p.223.	
Fri	12	May	1893		Rajasthan	Ind			
Sat	13	May	1893	On the way to Bombay	Rajasthan	Ind			
Sun	14	May	1893	Jaipur	Rajasthan	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Mon	15	May	1893	On the way to Bombay	Rajasthan	Ind	**Swamiji on way back to Bombay *** 1) From Jaipur Swamiji came to Abu Road station with Munshi Jagmohanlal probably on 16 /17 May 1893. 2) At Abu Road, Swamiji took rest in the house of the Traffic Superintendent, Tarinibabu, a railway employee known to him. Here Swamiji met Swami Brahmananda and Swami Turiyananda; they came from Mount Abu on a bullock-cart. Swamiji told Swami Turiyananda, putting his hand on his chest and with tears in his eyes, that his (Swamiji's) heart had expanded very much and he could feel the sorrows of others. Turiyananda became emotional too and he realized that Buddha too had undergone a similar state of mind. Swamiji advised Swami Turiyananda to return to the Math and carry on the Master's work. (Priyanath Sinha's reminiscences: Swami Turiyananda alone came to meet Swamiji at Abu Road and accompanied him up to Bombay. The conversation took place on the way).	EWD1pp. 387-90, YN1 p.340, BrC p.97, RR pp. 23-24. UB 1312 Bhadra p.437, Sam1 p.62.	
Tue	16	May	1893	Abu Road	Rajasthan	Ind			
Wed	17	May	1893	Abu Road ↓ On the way to Nadiad	Rajasthan	Ind			
Thu	18	May	1893	Nadiad	State of Baroda presently Gujarat	Ind	**Swamiji on way to Bombay via Nadiad *** 1) In the train from Abu Road to Bombay an unpleasant incident happened. A European ticket-collector insulted one of the Bengali admirers of Swamiji. Swamiji taught him a good lesson regarding speaking to a gentleman, both in Hindi and English. 2) Swamiji broke his journey at Kharari (Kharadi?). (E.N.93.5) 3) Then Swamiji went to Nadiad probably on 18 May 1893 to meet Haridas Viharidas Desai at his ancestral house. There he enjoyed his company and that of his brothers. 4) Swamiji with Munshi Jagmohanlal reached Bombay probably on 20 May 1893. Dewan Haridas Viharidas Desai wrote to one of his friends in Bombay for Swamiji's accommodation, but that gentleman failed to accommodate Swamiji because of some problem of his own.	CW 9 pp. 217-10, CW 8 p.303, EWD1 p.390, SND1 p.510, YN1 pp. 341-42.	
Fri	19	May	1893	Nadiad ↓ On the way to Bombay	Bombay Presi-dency presently Maha-rashtra	Ind			**E.N 93.5**
Sat	20	May	1893	Bombay					

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	21	May	1893	Bombay	Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay *** 1) In Bombay, Swamiji stayed with Munshi Jagmohanlal in a nice airy place. 2) Swamiji sent a telegram and also wrote a letter to the people at Madras to come with the rest of the collected money. 3) Swamiji had visited his friend, Barrister Ramdas, and came to know that his father, Chhabildas Lalubhai, was also going to Chicago on 31 May. He would accompany Swamiji on the voyage. 4) On 22 May, from Bombay Swamiji wrote a letter to Dewan Haridas Viharidas Desai. 5) On 22 May Swamiji wrote another letter to Maharaja Ajit Singh of Khetri informing that he would buy a steel trunk and he was waiting for the money from Madras to reach. 6) So it becomes evident that from Madras Alasinga reached Bombay with the money on or after May 22. Probably, his cousin M.C. Krishnamacharya accompanied Alasinga to Bombay.	CW 9 pp. 217-10, CW 8 p.303, VJ Jun 2007 p.277.	
Mon	22	May	1893	Bombay	Maha-rashtra	Ind			
Tue	23	May	1893	Bombay	Bombay Presi-dency presently Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay *** 1) Any day during Swamiji's stay in Bombay, as an honour to the 'Rajguru of Khetri', Munshi Jagmohanlal changed the second class ticket of the steamer which was purchased by the money raised by Alasinga in Madras, to a first class one. Arrangements were made through passenger agent Thomas Cook and Son, to receive letters on behalf of Swamiji and redirect them to him at the addresses in America from time to time. 2) Swamiji wrote 'a message of sympathy to a friend' to D.R. Balaji Rao of Madras, who just had a severe domestic suffering. [Arrangement of Fund for Swamiji to attend the Parliament of Religions in America (E.N.93.6)].	EWD1 p.390, YN1 p.345, CW 4 pp. 361-62.	**E.N. 93.6**

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Wed	24	May	1893	Bombay	Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay *** 1) Swamiji wrote a letter to Indumati Mitra of Belgaum, his disciple, informing her about his voyage to America on 31 May and the private secretary to the Maharaja of Khetri had come to see him off. 2) * Maybe this day or any other day, a wrist-watch was purchased for Swamiji and hundred visiting cards were printed in his name. When asked about the name to be printed on the visiting card, Swamiji mentioned the name 'Swami Vivekananda'.	CW 6 pp. 268-69, UB Aswin 1380 p.533.	
Thu	25	May	1893	Bombay	Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay *** 1) Any day during Swamiji's stay in Bombay Munshi Jagmohanlal ordered gorgeous and costly silk alkhalla, turban and suit of ochre colour for Swamiji, to be used when he would deliver lectures in the West. Swamiji protested, but Munshi would not listen to. Swamiji looked a veritable prince in these robes. He was presented with a handsome purse. 2) Swamiji passed the few remaining days, before leaving for America, in prayer and meditation, in giving religious discourses and in silent preparation for the great task that was ahead. He went to visit friends of earlier days. But often the mind of Swamiji travelled to Baranagore in far-off Bengal. He wondered how the monastery and his brother-disciples were faring, and hoped that all was well. All he knew was that he was fulfilling the will of the Master in sailing for the West. 3) Swamiji wrote a very emotional letter to Swami Brahmananda and Swami Turiyananda, then staying at Mount Abu which made a deep impression on them and they remembered it very often. Swamiji wrote: Work that is done for the welfare of the world and for the happiness of many is 'dharma' but whatever is done for our own self is 'adharma'. (Dharmaprasange Swami Brahmananda, Udbodhan Karyalaya, 2007, p.56).	EWD1pp. 389-90, SND1pp. 510 - 11, YN1 p.342 BrC p.98.	
Fri	26	May	1893	Bombay	Bombay Presi-dency presently Maha-rashtra	Ind			
Sat	27	May	1893	Bombay	Maha-rashtra	Ind			

CHRONOLOGICAL ACCOUNT OF THE EVENTS IN THE PARIVRAJAKA LIFE OF SWAMI VIVEKANANDA

DAY	DT	MO	YEAR	TOWN	ST	COU	IMPORTANT EVENT	REFER	E.N.
Sun	28	May	1893	Bombay	Maha-rashtra	Ind	**Events during Swamiji's stay in Bombay ***	EWD1 p.390, CW 5 p.21, SND1pp. 510 -11, VJ Jun 2007 pp. 275-79. YN1 p.345.	
Mon	29	May	1893	Bombay	Maha-rashtra	Ind	1) Alasinga handed over foreign currency worth £ 170 in notes and £ 9 in cash to Swamiji.		
Tue	30	May	1893	Bombay	Maha-rashtra	Ind	2) Swamiji's disciple G.G. Narasimhachari was extremely sad being personally unable to see Swamiji off, because the telegram sent by Munshi Jagmohanlal did not reach him in time as he was out of station. 3) Among the people of Madras, one Varoda Rao arranged for a letter of introduction of Swamiji, to someone important in Chicago. The gentleman was 'one of the directors of the World's Columbian Exposition' among forty-four other Chicago luminaries. It seems he was Erskine M Phelps. They were kind to Swamiji, but not of any help as stated in his letter dated 20 August 1893 from Metcalf. (Asim Chaudhuri : Vivekananda in Chicago: New Findings. P.64 & pp.151-52.)		
Wed	31	May	1893	Bombay	Bombay Presi-dency presently Maha-rashtra	Ind	Swamiji set sail by the Japan-bound Orient Company's steamer, the 'Peninsular' with a first class ticket. The faithful Alasinga and Munshi Jagmohanlal accompanied him up to the gangway. As they parted, tears filled their eyes and those of Swamiji too. As long as he was visible, they saw him standing on the deck, looking like a prince sending his benedictions to them. The thought of the Master, the Holy Mother, and his brother-disciples came to Swamiji's mind. He thought of India and her culture, of her greatness, her sufferings, of the Rishis and of the Sanatana Dharma. His heart was bursting with love for his native land. Sri Srinivas Ayenger Setlur, one barrister of Bombay also came to port to see Swamiji off. Mr Chhabildas Lalubhai, the father of one of Swamiji's hosts in Bombay, was a co-passenger. Swamiji sailed to America to attend the Parliament of Religions in Chicago, thus completing his parivrajaka life in India. [Swamiji's intention of going to the West and the people who inspired Swamiji to go to the West (E.N.93.7)].	EWD1 p. 391, SND1pp. 511-12, VJ Jun 2007 pp. 275-79, YN1 pp. 342-43.	**E.N. 93.7**

EXPLANATORY NOTES

Explanatory notes (E.N.) 1890

Explanatory notes for the year 1890 have been represented by the abbreviation: E.N. 90.

1890 July-December:

E.N.90.4 (Text page: 20 July)

Many opinions exist regarding the date of Swamiji's departure from the Baranagore Math as a parivrajaka.

1) EWD1 p.241: Swamiji set out in the third week of July 1890. In a letter to Swami Saradananda on 6 July 1890 he wrote, "… I intend shortly, as soon as I can get my fare, to go up to Almora and thence ..." (CW 6 pp.264-65). In another letter to Swami Saradananda on 15 July 1890 he wrote, "… I will leave this place before this letter reaches you; …" (CW 9 pp.21-22).

2) According to other biographers — PNB1 p.156: month of July, YN1 p.221 and SND1 p.374: mid-July, VRK1 p.329: Swamiji left Calcutta at the end of July.

3) MDG1 p.143 & BswP p.174: As per reminiscences of Mahendranath Dutta, Swamiji left Baranagore Math along with Swami Akhandananda on a Sunday by a morning train. Hara Mohan Mitra and Upendranath Mukhopadhyaya of Basumati went to the station to see them off. The date of departure from Baranagore Math maybe Sunday 20 July, or Sunday 27 July, or Sunday 3 August 1890.

4) AKH pp.68-69: Before their departure, Swamiji with Swami Akhandananda went to Ghusuree to have the blessings of Holy Mother. While returning from Ghusuree, Swamiji said to Swami Akhandananda, "Look, Ganges, we shall not get down anywhere. We go straight to the North-West Province". So, they set out from Baranagore Math and **next day** the two monks reached Bhagalpur. According to this book, it seems, they might have started on Sunday 3 August 1890 by train and reached Bhagalpur on 4 August. As per reminiscences of Manmathanath Chowdhury of Bhagalpur the monks arrived one morning in August 1890.

5) AKC pp.22-23: From Swami Akhandananda's memoir, Swamiji had a great desire to see the tunnel, so we made a roundabout route using the loop line via Bhagalpur and came to Lakshmi Sarai.

6) SND1 p.374, YN1 p.222: If Swamiji had started from Baranagore Math in mid-July, and if he had taken a fortnight to reach Bhagalpur, their first halt (365 miles from Calcutta), it seems that they came on foot and possibly visited Nadia, Shantipur and other places on the way.

Present researcher's Impression:

Swamiji probably started on 20 July 1890 by a morning train. Swamiji had plan to travel on foot along the Ganga, to beg his food as an ordinary monk, to have a spiritual exercise and also adventure. From Swami Akhandananda's memoir, we know that Swamiji had a great desire to see a tunnel. They might have got down from train somewhere near Bhagalpur. Swamiji visited the tunnel at 'Kuppa Ghat' (E.N.90.5) and from there they reached Bhagalpur on foot. When they reached the bank of the Ganga at Bhagalpur, they were looking tired and shabby in old dirty ochre garments.

They attracted the attention of Kumar Nityananda Singh. The next morning they went to Manmathanath Chowdhury's house. It was the month of August 1890 as per reminiscences of Manmathanath Chowdhury.

Most probably Swamiji with Swami Akhandananda set out on 20 July 1890 from Baranagore Math.

♦♦♦

E.N.90.5 (Text page: 29 July)

Swamiji's visit to Bhagalpur:

1) AKC pp.22-23**:**

From Swami Akhandananda's memoir: 'Swamiji had a great desire to see the tunnel, so we took a loop line and came to Lakshmi Sarai via Bhagalpur'.
(http://en.wikipedia.org/wiki/Kuppaghat):

Kuppa Ghat is a place located on the banks of the holy river Ganges at Bhagalpur, presently in Bihar state of India. There is the end of the tunnel in Kuppa Ghat between Bhagalpur and Munger. The word 'Kuppa' means a tunnel or cave, and 'Ghat' means a landing place on a river-bank, mostly having flight of steps. Actually, there is a cave at Kuppa ghat, which had been later rendered famous and immortalized by Maharshi Mehi Paramahamsa. In 1890, Swami Vivekananda went to Bhagalpur with his brother-disciple Swami Akhandananda. Maybe, he saw the tunnel at Kuppa Ghat.

♦♦♦

E.N. 2.90.6 (Text page: 12 August)

Did Swamiji travel with Swami Akhandananda from **Vaidyanath to Kashi, (Varanasi) via Ghazipur?**

From Bhagalpur both swamis went to Kashi, but there is a difference of opinions whether they went to Kashi via Ghazipur. The chief attraction of Swamiji at Ghazipur was the famous Pavhari Baba.

Opinions:

1) SND1 p.379: From Vaidyanath, both swamis went to Ghazipur (285 miles away) and thence, about the middle of August 1890, proceeded to Varanasi, and rested at Babu Pramadadas Mitra's house.
2) EWD1 p.248: From Vaidyanath, next they went to Ghazipur and from there to Varanasi.
3) AKH p.66: From the original Bengali book, 'Swami Akhandananda' written by Swami Annadananda, Udbodhan Office — 'after leaving Bhagalpur, Swami Akhandananda convinced Swamiji to visit Vaidyanathdham and then they proceeded to Kashidham via Ghazipur'.
4) HW pp.23-24: According to Akhandananda the probable route of travel was Bhagalpur –> Vaidyanath –> Ghazipur –> Kashi –> Ayodhya –> Nainital –> Almora.
5) YN1 p.226: After spending the night at Vaidyanath, both swamis went to Kashidham. (no mention of Ghazipur)

6) AKC pp.22-23: Swami Akhandananda's memoir says, 'From there (Bhagalpur) they went to Kashidham after seeing Vaidyanath.' (no mention of Ghazipur)

7) VJ March 2014, p.123: From Vaidyanath, both swamis went straight to Kashidham.

Present researcher's Impression: As the time of their arrival at Kashidham was middle of August, it can be presumed that even if they took the path from Vaidyanath to Varanasi via Ghazipur, they did not stay there.

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E.N.90.7 (Text page: 31 August)

Some Events during Swamiji's wandering days in the Himalayas:

AKH p.71: Swamiji and Swami Akhandananda left Naini Tal and proceeded for Almora on foot along the Himalayan path. Swamiji took the forest path, asking Swami Akhandananda to walk along the usual route. Once, Swami Akhandananda felt that he heard Swamiji talking to somebody. During another instance, Swamiji told Swami Akhandananda that he would go through the forest and would meet him at the other end. After going some distance, Swami Akhandananda entered the forest and saw a beautiful area having blooming flowers with very sweet aroma. There, to his astonishment, he saw Thakur and Swamiji hugging each other. He stood back, struck with wonder and joy witnessing this blessed reunion.

AKH p.71, YN1 p.230: On another occasion, Swamiji disclosed to Swami Akhandananda the '*mantras*' he had seen in gold, explaining their import and telling him to which deity each is related.

AKH p.72, YN1 p.239: Swami Akhandananda remembered, once while walking in the Himalayas, they saw on the roadside, a monk seated in meditation with his head covered with clothes and snoring loudly. Swamiji was amused and commented that the monk was sleeping. He said, "Attach a plough to his shoulder, he may perhaps be benefitted".

AkC p.119: From Swami Akhandananda's memoir, once while wandering through the Himalayas with Swamiji, they came to a hill. Swami Akhandananda was an expert in climbing hills, so Swamiji told him to climb a hill and meet him on the other side while Swamiji would proceed along the path on the plain. On meeting Swamiji, Swami Akhandananda saw that he was standing by the side of a bush with eyes open. When he called, Swamiji came back to his senses suddenly. Actually, Swamiji used to sleep with his eyes open.

YN1p. 239: Swamiji once spoke in one of his lectures that during his wandering days in the Himalayas, while climbing a hilly road, an old monk accompanied him. The old monk was tired and disappointed and said that it was impossible for him to climb any further. Swamiji drew the old man's attention to the distance his feet had already covered and assured him that the very feet would in no time cover the remaining path. The monk got inspired and resumed his climb. (This incident could have happened during his first Himalayan trip).

Nik p.115, EWD1 p.356, YN1 pp.240-41: During wanderings in the Himalayas (probably near Dehra Dun), Swamiji was once the guest of a Tibetan family and was scandalized to see that polyandry was practised by its members; six brothers sharing

a common wife. To Swamiji's protest, the eldest brother replied that a Tibetan would consider it selfishness to enjoy a good thing all by himself and not sharing it with the brothers. After deep thought Swamiji realized the relativity of ethics. He saw that many so-called good and evil practices had their root in the traditions of the society. The convention of a particular society should be judged by its own standards (This experience could have happened during his other trips to the Himalayas).

[The area seems to be the 'Jaunsar-Bawar' region, a tribal valley eighty-five kilometers from Mussoorie in Dehra Dun District, inhabited by the 'Jaunsari' tribe which traces its origin from the Pandavas of Mahabharata. The people of the 'Jaunsar-Bawar' region used to practise polyandry as the custom owes its origin to the Pandavas who shared Draupadi amongst the five brothers. (En.wikipedia.org/wiki/Jaunsar-Bawar).]

♦

E.N.90.7a (Text page: 28 August) **A Particular vision of Swamiji:**

YN1 p.230, BswP p.291: Swami Gambhirananda described an event. According to him, probably on the way from Naini Tal to Almora, Swamiji had a vision in the evening time that dark waves were coming one after another and an old man seated on the bank of the river Indus, was chanting from the Rig-Veda in a tune which was used in olden days.

BswP pp.309-11: The author mentioned that this particular vision occurred to Swamiji, during the second phase of his wandering life (1888).

There is a difference of opinions on the period of that particular vision of Swamiji.

Present researcher's impression about the period of this particular vision of Swamiji:

Sister Nivedita in her book, The Master as I saw Him, pp.227-229, while discussing the influence of subjective experience on her Master's (Swamiji's) mind, wrote about the vision of an old man on the banks of the Indus, chanting Vedic riks (Sloka), from which he had learnt his own peculiar method of intoning Sanskrit – a method much closer to that of Gregorian plainsong than that of the ordinary singing of the Vedas. In this, he (Swamiji) always believed to have recovered the musical cadences of the Aryan ancestors. He found something remarkably sympathetic to this mode in the poetry of Sankaracharya, and he expressed this fact saying that Sankaracharya must have had a vision like his own, in which he had caught 'the rhythm of the Vedas'.

In the footnote she added, 'Swami Saradananda says that this vision occurred about two years after Sri Ramakrishna had passed away, probably in January, 1888. The passage which he heard was that Salutation to Gayatri which begins with, "O come, Thou Effulgent!"

आयाहि वरदे देवि त्र्यक्षरे बह्मवादिनि।

गायत्रिच्छन्दसां मातर्ब्रह्मयोनि नमोऽस्तु ते।।

It is a matter of great happiness to know that Swami Abhedananda **had learnt and could reproduce this Sanskrit intoning** of Swami Vivekananda. (Bold by researcher)

i) Sister Nivedita, in her book 'Notes of Some Wanderings with the Swami Vivekananda', Udbodhan Office, pp.45-46, wrote that Swamiji, on the way from Bareilly to Baramulla '… told us of the great vision which came to him years ago, while **he was still new to the ways of the life of a monk,** giving back to him, as he always afterwards believed, the ancient mode of Sanskrit chanting. "It was evening," he said, "in that age when the Aryans had only reached the Indus. I saw an old man seated on the bank of the great river. Wave upon wave of darkness was rolling in upon him, and he was chanting from the Rig Veda. Then I awoke and went on chanting. They were the tones that we used long ago...". (Bold by researcher)

ii) In Amar Jivan-katha (Swami Abhedananda's biography in Bengali), vol. 1, appendix- last page, Swami Abhedananda in his hand-writing wrote: One day Narendra told us that while he was meditating, he saw that the Sun was setting in the sky and an old man was singing in 'Purabi Rag' –

আয়াহি বরদে দেবি ত্র্যক্ষরে ব্রহ্মবাদিনি।
গায়ত্রিচ্ছন্দসাং মাতর্ব্রহ্মযোনি নমোঽস্তু তে।।

He (Narendra) used to sing as he had heard. I liked the tune so much that I could repeat it exactly like him. That's why Sister Nivedita wrote that only Swami Abhedananda could exactly reproduce that Sanskrit invocation prayer. In his biography, Swami Abhedananda wrote about this incident while he was describing his memoir of early days.

So the vision came to Swamiji when he was together with Swami Abhedananda.

Tracing the history of that period of time, one can find:

On the historic day of the third week of **January 1887**, Swamiji took Sannyas vow with other brother-monks. Swami Abhedananda was there, and acted as the tantra-dharaka▪. Since then, they were together in Baranagore Math dedicated to hard spiritual practice. During these days Swami Abhedananda learnt to play 'Pakhoaj' (musical instrument) and he used to accompany Swamiji while he used to sing 'Dhrupad' and Swamiji praised him for this. Swami Abhedananda probably learned from Swamiji this Sanskrit invocation prayer, which Swamiji had learnt in his vision, during their stay together at Baranagore Math in the year 1888.

Following are the sequential events of meetings of Swamiji and Swami Abhedananda after 1888:

i) **February 1889:** Swami Abhedananda went for his Himalayan trip from Antpur, Bengal.

ii) First week of **April 1890:** Swamiji met Abhedananda in Varanasi for a short time when he was ill. But as Swamiji himself became ill there, and at the same time came to know of the death of Balaram Bose on 13 April 1890, Swamiji rushed to Calcutta.

iii) Before sailing to America, he met Swami Abhedananda in the **early months of 1892** at Girnar for a short while during his parivrajaka life.

So, it can be seen that during the period between 1889 and 1893, there was little chance for Swami Abhedananda to learn that hymn from Swamiji. It seems by tracing the history**, Swamiji had this vision in January 1888 as mentioned by**

Swami Saradananda, and Swami Abhedananda learnt that hymn in 1888, when they all were at Baranagore Math.

■ 'Tantra-dharaka' – a Brahmin who reads out the scriptural text during a religious ceremony or ritual, for the priest to be recited.

♦

E.N.90.7a (Text page: 29 August) **Swamiji's Experience in Kakrighat**

EWD1 p.249, PB April 1987 (Editorial) pp.4-13, CWSN 1 p.29.
On the way to Almora, Swamiji reached a place called Kakrighat, fourteen and a half miles away from Almora. He found the place, a small island in the confluence of two hilly rivers, having high mountains on three sides, charming and wonderful for meditation. After bath, he sat for long meditation. Here under the peepul tree, the first enlightenment came when the monk got buried in deep meditation. He saw the birth of a new outlook, a new philosophy which was to be the foundation stone of his global movement. All these years of renunciation he only struggled to realize that truth, to understand the true nature of the Cosmic Reality, the Brahman that scriptures had taught him. Here, Swamiji realized the Truth for which he had left behind everything and practised intense austerities. The Ultimate, Universal Reality, is imbedded in the core of every little atom of this universe. The macrocosm is indeed there inside the heart within the microcosm. A long-drawn inner conflict within him got resolved. Intense renunciation brought in him the vision of God in all things, and brought forth in later years the celebrated philosophy of Vivekananda—God in everything.

This realization in Kakrighat was the foundation of the new Vedanta of Ramakrishna and Vivekananda. The orthodox Hinduism regarded the One as the Real and Many as Unreal. But Vivekananda added, "And what Ramakrishna Paramahamsa and I have added to this is that the Many and the One are the same Reality, perceived by the same mind at different times and in different attitudes." (CWSN 1 p.29)

♦

E.N.90.7a (Text page: 2 September) **Swamiji's experience in Almora Cave**

PB May 1963 pp.272-278, PB April 1987 (Editorial) pp.4-13, EWD 1Ed. (1913) vol. 2 p.111, CW 9 p.479, CWSN 1 p.61:

At the end of August 1890, Swamiji with Swami Akhandananda arrived at Almora and joined Swami Saradananda and Vaikunthanath Sannyal who already were staying there, engaged in Tapasya. After remaining a few days with Lala Badri Sah, his kind host and beloved brother-disciples, Swamiji felt an irresistible urge to be alone to plunge into deep meditation for which his soul thirsted. He found a solitary cave overhanging a small mountain-village. The exact location of this cave could not be determined, since there are several caves around Almora with this general description, but very possibly, it was a large well-known cave on Kasar Devi, a forested spur five miles to the north-east of Almora town. This cave now has a built-up entrance to make it into a sort of hermitage for sadhus. In the cave Swamiji practised an intense sadhana (spiritual practice), determined to reach that ultimate realization which he held to be the goal of his life. In EWD (1913), Vol. 2 p.111, there is a remarkable account of his experience in the cave: 'There in that cave, overhanging a mountain-village, he practised austerities day

and night. He determined to find Truth. And there in the silence, with not even a single soul to disturb his meditation, he had experience after experience in the way of illumination until his face shone with a celestial fire. And then, at the very climax of all his spiritual exercises, instead of abiding in the ultimatum of personal bliss which he expected to do, he felt the impetus to work, and this seemed to force him out, as it were, from his sadhana'. Later, Swamiji himself expressed his strange experience in the cave as Sister Nivedita remembered: Once he (Swamiji) said, "… Nothing in my whole life ever so filled me with the sense of work to be done. It was as if I were *thrown out* from that life in caves to wander to and fro in the plains below … ". (CW 9 p.479, CWSN 1p.61) This was indeed a strange time for Swamiji, as Swami Akhandananda said in later years: "It seemed as though every time Swamiji desired to retire into the life of silence and pure monasticism, he was compelled to give it up by the pressure of circumstances …". (EWD1 p.252)

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E.N.90.8: (Text page: 2 October)

Swamiji's Stay in Srinagar, Garhwal:

Four people – Swamiji, Swami Akhandananda, Swami Saradananda and Vaikunthanath Sannyal reached Rudraprayag from Karnaprayag. Swamiji and Swami Akhandananda were ill. At Rudraprayag, their illness increased, and Mr Badri Dutta Joshi, the Sadar Amin of Garhwal, sent them to Srinagar which was about nine miles away, by arranging dandies (carrying-chair).

Different biographers have a difference of opinions on the period of their stay at Srinagar.

1. EWD1 p.253: The monks reached Srinagar from Almora (starting on 5 September 1890) covering 120 miles in a little more than two weeks. So they might have reached Srinagar around 20 - 21 September 1890 and stayed at Srinagar for a month and a half.
2. YN1 p.233: The monks stayed at Srinagar for a month.
3. SASw p.325: The monks reached Srinagar not before 20 or 21 September 1890.
4. PB January 1992 p.26: Holy Wanderings to Service of God in Man, in p.27, claims that the party stayed in Srinagar, Garhwal 'for a month and a half'. But circumstantial evidence suggests that the period of their stay was not more than a fortnight.
5. AkhP p. 66: Swami Akhandananda's letter to Pramadadas Mitra on 14 Nov 1890 stated that they stayed at Srinagar around a fortnight. **(This information having been given by Swami Akhandananda during that period itself is most reliable)**.

So it can be assumed that Swamiji with his brother-monks stayed at Srinagar, Garhwal around a fortnight.

♦♦♦

E.N.90.9: (Text page: 10 November)

Swami Akhandananda's arrival at Meerut:

During wandering in the Himalayas, Swamiji with his three brother-disciples met Swami Turiyananda near Rajpur on 13 October 1890 on the way to Mussoorie from Tehri. They all came to Dehra Dun and stayed there for three weeks. From Dehra Dun in the first week of November (maybe after 4 November) Swamiji left for Hrishikesh with

Swami Saradananda and Swami Turiyananda. Then with his host Pandit Ananda Narayan's advice and help, Swami Akhandananda started for Allahabad via Saharanpur. In Saharanpur he stayed with Bankubihari Chatterjee for 2-3 days. From there, being advised by his host, Swami Akhandananda went to Meerut instead of Allahabad. It is justified in presuming that **Swami Akhandananda reached Meerut in the second week of November 1893 and wrote a letter to Pramadadas Mitra on 14 November from Meerut.** (AkhP p.65) though it is mentioned in PB January 1992 p.26 that Swami Akhandananda arrived at Meerut in the third week of October 1890.

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E.N.90.10: (Text page: 19 November)

Swamiji's experiences at Hrishikesh:

(EWD1 p.256, PNB1 pp.167-68. YN1 pp.239-240. BswP pp.296-97)

Hrishikesh, a place hallowed by Hindu legend and story, is situated at the foot of the Himalayas, in a valley surrounded by hills and half circled by the river Ganga. It was a place suited mainly for monks. The air here is holy and pure. Thousands of yogis and sannyasis of diverse sects assemble here to spend their time in meditation, reading scriptures and practising Yoga. Swamiji had visited Hrishikesh for the first time during October (?) 1888 with his disciple Swami Sadananda (Sarat Chandra Gupta) from Hathras. But soon he had to return to Hathras because of the illness of Swami Sadananda. Swamiji visited Hrishikesh the second time with his brother-disciples (Swami Saradananda, Swami Turiyananda and Vaikunthanath Sannyal) during November 1890. The experiences of Swamiji in regard to the various sadhus he met there, which had been narrated by him in many places, might have taken place during these two visits to Hrishikesh.

1. There was a Mahatma who seemed to be mad. Whenever he used to go out nude, the local boys threw stones at him but the monk would not take any notice though the wounds used to bleed. He considered these as the play of God and accepted them with great joy.
2. One day Swamiji met a monk whose face clearly indicated that he had realized the 'Truth'. While talking with him, Swamiji came to know that he was that 'thief' who stole the belongings of Pavhari Baba of Ghazipur and Pavhari Baba ran after him to return the bundle of things stolen and begged pardon for his own intrusion.
3. Swamiji was glad meeting an old monk called Shankar Giri. The old monk was highly pleased with Swamiji and called him as 'rasila' and 'yaar'. They would talk for a long time and the monk told Swamiji about many old incidents of Hrishikesh. He told Swamiji about a monk who continued chanting 'Shivoham – Shivoham' (Soham-Soham) even when he was caught and dragged by a tiger. He used to say that only a very few people could understand the meaning of his talk (Baat samjhe eisa admi mile kahan?).
4. Swamiji met some monks who used to avoid people and lived on their own. Some put human bones in front of their caves to frighten incomers; some used to throw stones at people coming to them to avoid their company.

5. One day, Swamiji gave his own blanket to an old monk suffering due to the cold weather. The monk blessed Swamiji in the name of 'Narayana'.

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E.N.90.11: (Text page: 26 November)

Swamiji's illness in Hrishikesh: Swamiji fell seriously ill in Hrishikesh. Literature survey gives the following information:

1) PB October 1949 p.380: Reminiscences of Swami Shivananda, Bombay, 30 January 1927. Mahapurush Maharaj narrated some incidents of Swamiji's parivrajaka days. He said, "In Hrishikesh Swamiji fell sick with fever. Hari Maharaj, Sarat Maharaj and some other brother-disciples were with him. One day his fever began to rise continuously. The temperature became high and came down gradually, and Swamiji's body became as cold as ice, excepting his head. His speech and movement were lost. All began to pray to the Master. One brother went to the Ganges; found an old sadhu, a permanent resident of Hrishikesh, bathing there. Hearing about the incident, he came and examined Swamiji thoroughly. He went back to his cottage and brought some medicine that looked like ash. The medicine was ground with peepul and honey and the paste was applied on the tongue of Swamiji as directed by the sadhu. Swamiji's body became warm and he felt better. Swamiji said, "Why did you give me medicine? I was in great bliss." When Swamiji got better, Raghunath Shastri arranged a bullock-cart to take Swamiji from Hrishikesh to Hardwar.

(This was Swami Shivananda's reminiscences, 37 years after the occurrence of that event. Also to note, Swami Shivananda was not present at that site, but he had heard of it from the other brother-monks).

2) SP pp.5-6: In a letter of Swami Shivananda on 22 Feb 1891 to Pramadadas Mitra, he wrote, Narendra was seriously ill in Hrishikesh. He became pulse-less after 6 days of continuous low fever. Sarat and Sannyal were by his side. They were at a loss not knowing what to do. An old sadhu came and gave a mixture of peepul and honey and Swamiji regained his consciousness. **This is a contemporary letter written shortly after the event.**

3) SSJ pp.73-74: Regarding Swamiji's illness in Hrishikesh, Swami Saradananda said, "In Hrishikesh after Swamiji became conscious he told us that he (Swamiji) had 'Nirvikalpa Samadhi' and he understood that from then onwards he had to carry on the work of his Master and that he would not have 'Nirvikalpa Samadhi' before his death".

4) SASw pp.362-63, Masik Basumati, 15 Barsha, Bhadra 1343 pp. 890-891: Letter of Vaikunthanath Sannyal, dated 9 Bhadra 1343 (24 August 1936), from 20 Bose Para Lane, he wrote, "… We were three, Swami Turiyananda, Swami Saradananda and I, Kripananda. One day after long meditation, Swamiji lay down and was unconscious. In a delirious state, incoherently he told, "Tumi bolo, ami mori" (You say, I die). After this he became speechless and his whole body became cold. Then a Punjabi monk, a friend of Haribhai (Swami Turiyananda), named 'Bhagavan Puri' (who was a doctor in his early life and had once treated Swami Abhedananda), came to meet Haribhai. On being requested, he examined Swamiji and prescribed grounded peepul mixed with honey to be applied on the tongue which might raise the body temperature. Immediately the brother-disciples brought grounded peepul

mixed with honey from 'Bharatji' Mohanta and applied on Swamiji's tongue. Swamiji was saved and said at dawn in a low voice, "you thought, I would die, I was in 'Nirvikalpa Samadhi'." **This, being the detailed version of an eye-witness, is the most acceptable one.**

5) LN Volume 1 p.192: Letter of Sister Nivedita to Miss J. MacLeod dated 3 August 1899**:** (**quoted as it is from the book**)

Once Swamiji said, "... in a little hut on the side of a mountain (Hresikes) [Hrishikesh] was Turiananda [Turiyananda] and Saradananda and I. I was very ill with fever and I was sinking and sinking gradually and then there came a moment when I was cold up to my shoulders, and then I died away– and away— and away… and then I revived gradually. I had something to do… When I came back Turiananda [Turiyananda] was reading Chandi and Saradananda was weeping". And I was talking to Turiananda [Turiyananda] about it, and he said it was a miraculous cure. The night was dark and stormy, and at that awful moment when it seemed that *He* had gone, came a sannyasin outside the door, saying in a loud voice – "Fear not Brother" and he entered in and looked at Swami and said he knew a certain medicine that would cure him and where it could be got. But it was far to go, and even as Turiananda [Turiyananda] was hesitating about leaving Him (for S. [Saradananda] was sleeping, to be ready for his turn at watching) came another monk – who volunteered to go and bring it. He went, and came and Turiananda [Turiyananda] gave the drug, and 5 minutes later death gave place to life – and He was there once more …".

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E.N.90.12: (Text page: 26 December)

'Second Baranagore Math' in the Shethji's garden-house at Meerut:

PB January 1992 pp.24-33, and Ramkrishna Math er Adikatha by Swami Prabhananda: Udbodhan Karyalaya, Calcutta pp.296-99.

During Swamiji's stay at Meerut, Sheth Lala Nanda Ram Gupta, a friend of Yajneshwarbabu, got acquainted with Swamiji and the other monks in Dr Trailokyanath Ghosh's house and got charmed. Sheth had a garden-house situated at 259, Ram Bagh in the city of Meerut spreading over thirty bighas of land (23,000 square meters) near the city railway station, race course and military parade ground in its surroundings. It was at a distance of 3.6 Km.s from Dr Ghosh's house. The surroundings of the garden-house was very calm and quiet, with many big trees around. There was a one-storey house with shrubs and bushes with buds and blossom and many plants with seasonal flowers. On the eastern side there was a big pond (bathing pool). The broad spacious quiet garden was an excellent place for meditation. Swamiji's health improved with Dr Ghosh's treatment in two weeks time after his arrival at Meerut. Sheth invited Swamiji and other monks through Yajneshwarbabu to stay at his garden-house. Swamiji accepted the invitation and went with Swami Akhandananda to his garden-house. Swami Brahmananda, Swami Turiyananda and Vaikunthanath Sannyal also joined them. Down with malarial fever, Swami Saradananda stayed back at Yajneshwarbabu's house but he too joined them soon. Swami Advaitananda, who was also on a pilgrimage, came to join Swamiji. Shethji and Dr Ghosh

served the swamis with all they needed. The brother-disciples spent days very happily and fruitfully in meditation, prayer, singing devotional songs, study of scriptures and other literature in Sanskrit and English and discussing about Sri Ramakrishna. Sri Ramakrishna was in their minds and his name on their lips. Some nights they used to set up a huge dhuni (sacred fire) and would sit all around for meditation. As if it was the days of the Baranagore Math of Calcutta during 1987.

The bond of love among them became stronger, and they felt as if they were all linked by some wonderful spiritual power. Swamiji suddenly departed from Meerut in the last part of January 1891. The bother-monks were puzzled and thought of abandoning the temporary monastery. Suddenly after two days of Swamiji's departure, Swami Jnanananda (Daksha Maharaj) arrived there. After eight days all the brother-disciples were dispersed to different places and as a result the 'Second Baranagore Math' came to an end. The 'Second Baranagore Math' in Shethji's garden-house in Meerut existed from the fourth week of December 1890 to first week of February 1891, for six weeks at the most.

'Viraja-Homa'(purificatory fire ritual) in the Shethji's garden-house at Meerut:

One day Swamiji made Vaikunthanath Sannyal undergo the Sannyasa rite performing 'Viraja-Homa' in front of Thakur's picture in Shethji's garden-house at Meerut. Sannyal was renamed as Swami Kripananda by Swamiji. (Letter of Swami Shivananda, the then President of Ramakrishna Math and Mission to Swami Ashokananda, the then Editor of Prabuddha Bharata, Advaita Ashrama, Mayavati on 25 June 1928). Shethji's garden-house turned to be the **'Second Baranagore Math'** with seven direct disciples of Sri Ramakrishna, namely Swamiji, Swami Brahmananda, Swami Saradananda, Swami Turiyananda, Swami Akhandananda, Swami Kripananda and Swami Advaitananda.

The information of the **'Viraja-Homa'** is found by the present researcher from a letter of Swami Shivananda, in the Archive of the Ramakrishna Mission Institute of Culture, Gol Park, Kolkata. It is a **letter of Swami Shivananda, the then President of Ramakrishna Mission to Swami Ashokananda, the then Editor of Prabuddha Bharata, Advaita Asharam, Mayavati on 25 June 1928**. On May 2013, the letter was verified with the President of Advaita Ashrama. He confirmed that this xerox-copy of the said letter can be taken as original because he himself was in charge of preserving the communications of Swami Ashokananda with Romain Rolland by making xerox-copies.

Points to be noted regarding the time in renaming of Vaikunthanath Sannyal as Swami Kripananda.

CW 6 pp.264-67, Patravali pp.47-49: Swamiji wrote a letter from Baghbazar, Calcutta on 6 July 1890 (six months before their stay at Meerut) to Swami Saradananda and Vaikunthanath Sannyal then staying at Almora, addressing 'Dear Sharat and Kripananda'!

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Explanatory notes (E.N.) 1891

Explanatory notes for the year 1891 have been represented by the abbreviation … E.N.91.

E.N.91.1 (Text page: 11 January)

Layola Library and the incident of Swamiji astounding the Librarian of Layola Library with his extraordinary memory, at Meerut.

PB January 1992 p.31, VK November 2013 p.18:

i) **Layola Library** (Meerut Public Library) is situated close to the clock-tower, Ghantaghar, in the city of Meerut, two kilometers away from Shethji's garden-house where Swamiji with his brother-disciples stayed between December 1890 and January 1891. The Library's foundation was laid by H.R.H., the Duke of Connaught, on 6 February 1882. Kalipada Basu, a famous lawyer of the city and great lover of learning, served the Layola Library of Meerut as its honorary Secretary and contributed towards its remarkable advancement. The library still continues to operate and its name is 'Tilak Pustakalaya' in Kesar Ganj Road, Meerut. In the library hall, one finds even now, pictures of Swami Vivekananda and Sri Kalipada Basu along with that of others.

ii) **Incident of Swamiji astounding the Librarian of Layola Library with his extraordinary memory, at Meerut.**

EWD1 p.259, YN1 p.242:

While in Meerut, at Swamiji's bidding, Swami Akhandananda used to bring books from the Layola Library. Once on Swamiji's instruction, Swami Akhandananda brought a volume of 'The Works of Sir John Lubbock' from the Layola library. Swamiji finished reading the whole volume in a day and returned it the next day to get another volume, and this went on and on. Presuming that Swamiji was merely browsing through the volumes, the librarian once commented that Swamiji was not actually reading thoroughly, but was pretending to do so. Hearing this, Swamiji himself went to the librarian and said, "Sir, I have mastered all those volumes; if you have any doubt, you may put any question to me about them". The librarian examined the monk till he became fully satisfied. Great was his astonishment. On the way back, wonder-struck Akhandananda asked Swamiji to tell him the secret. Swamiji replied, "I never read a book word by word; I read sentence by sentence, sometimes even paragraph by paragraph, in a sort of kaleidoscopic form".

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E.N.91.2 (Text page: 25 January)

Swamiji at Meerut – Arrival at Meerut, stay in Meerut, and departure from Meerut.

Arrival at Meerut: Many opinions exist on the time of Swamiji's arrival at Meerut, as follows:

1) EWD1 p.258: The monks including Swamiji arrived at Meerut around the second week of November 1890.

2) PNB 1 p.169: The monks arrived at Meerut after Kali Puja, at the end of autumn. [In 1890, Kali Puja (worship of Mother Kali) was on Tuesday, 11 November and 'Deepavali' (Festival of light) on Wednesday,

12 November]. So according to the author, the monks arrived at Meerut any day after 12 November 1890.

3) AkhP pp.65-74: In consecutive four letters of Swami Akhandananda to Pramadadas Mitra dated 14, 20 and 25 November and 5 December 1890, there was no mention of Swamiji or the party's arrival at Meerut.

It can be presumed that Swamiji reached Meerut any day after 5 December 1890. The information found in Swami Akhandananda's letter focuses that period of time which seems quite justified.

Departure from Meerut: Most of the biographers (YN1 p.243, EWD1 p.261, SND1 p.393, PB January 1992 p.32) agreed that Swamiji left Meerut one morning at the end of or last part of January 1891.

Stay in Meerut:
Many opinions exist about the period of Swamiji's stay in Meerut. They are as follows:

1) HW p.27: From Swami Akhandananda's reminiscence – they stayed at Meerut for 4-5 months.
2) EWD1 p.260: Swamiji stayed at Meerut for some weeks.
3) PNB1 p.170: The monks stayed at Meerut for 3 months.
4) YN1 p.243: Most probably they stayed at Meerut around two months.
5) PB January 1992 p.24: The available facts and figures suggest that the second Baranagore Math at Shethji's garden-house continued for six weeks at the most.

According to the present researcher:

1) Swamiji probably stayed at Meerut around **seven weeks**, from a day after 5 December 1890 to the last part of January 1891. (This could be the end of first week or beginning of second week of December 1890 to the fourth week of January 1891).
2) Swami Akhandananda's period of stay at Meerut: According to his letters from Meerut (AkhP pp.65-67), only Swami Akhandananda himself stayed for a little more than three months (from a few days before 14 November 1890 to the early days of February 1891). But the whole party of monks did not stay at Meerut for that whole period, as they arrived there, from time to time.
3) The 'Second Baranagore Math' (Shethji's garden-house at Meerut, where Swamiji and six other direct disciples stayed) continued from the fourth week of December 1890 to the first week of February 1891 — so **six weeks at the most.** [It is to be noted that at the 'Second Baranagore Math' not all the seven monks stayed all along; they came individually or in small groups and left at different times].
   i) Swamiji stayed at the 'Second Baranagore Math', probably for five weeks.
   ii) Other brother-disciples stayed there for ten more days after Swamiji left for Delhi.

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E.N.91.3 (Text Page: 14 February)

Arrival and departure of Swamiji from Delhi, and departure of other brother-monks from Meerut and later from Delhi:

EWD1 p.261, SND1 p.393, HW p.27, YN1 p.243:
Swamiji left Meerut one morning at the end of January 1891 and arrived at Delhi.

The brother-disciples left Meerut and arrived at Delhi after ten days of Swamiji's departure. So it is presumed that they came to Delhi during the early days of February 1891.

Departure of Swamiji from Delhi:

SP pp.5-6: In a letter of Swami Shivananda to Pramadadas Mitra on 22 February 1891, he wrote that Narendra had gone alone towards the south. Sarat and Sannyal were in Etawah and other three monks Gangadhar, Hari and Rakhal were then at Delhi. In Baranagore Math, Swami Shivananda must have received information about Swamiji from his brother-disciples who stayed at Delhi or from Sannyal at Etawah.

We have supporting information regarding the time taken by the postal department during that period (1890-91). In those days, letters used to take two days to reach Benares city from Belur or Baranagore. (see SwS p.85, p.87 & p.91 showing postal stamps with dates). So we can very well presume that the time taken by the postal department in delivering letters from Delhi to Calcutta would have been two - three days. Swami Shivananda at Baranagore Math got the current news. **This information is most reliable as it is from a contemporary letter saying that Swamiji left Delhi around middle of February 1891.**

Swami Turiyananda wrote in his letter dated 19 December 1915 that he enjoyed Swamiji's company for six months from 13 October 1890 (October 1890 – March 1891), including a month in Delhi. This reminiscence of Swami Turiyananda was written after long 25 years of the event!

According to the present researcher: It seems justified that Swamiji left Delhi alone and had arrived at Alwar in the middle of February 1891**.** Swami Brahmananda, Swami Turiyananda and Swami Akhandananda left Delhi at least after 22 February 1891.

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E.N.91.4 (Text page: 16 February)

Swamiji's stay at Alwar in 1891

Arrival at Alwar: Many opinions exist about the time of Swamiji's arrival at Alwar:

1) EWD1 p.264: In the beginning of February 1891.
2) YN1 p.246, PNB1 p.173: One morning in the first half of February 1891, Swamiji arrived at the railway station of Alwar in Rajputana.
3) SND1 p.394: According to a letter of Swami Shivananda to Pramadadas Mitra on 5 March 1891 (Thursday, 22 Falgun), Swami Shivananda learned five days earlier that Narendra proceeded towards Ulwar (Alwar) State.
4) PB January 1992 p.33: It seems Swamiji left Delhi by the middle of February 1891 and proceeded towards Alwar**.**
5) VJ February 2005 p.90: Swamiji arrived at Alwar on 7 February 1891**.**

Present researcher supports the view that Swamiji had arrived at Alwar around the middle of February 1891**.**

Departure from Alwar: All biographers state that Swamiji left Alwar on 28 March 1891.

Duration of Swamiji's stay in Alwar in 1891 – Many opinions exist about the period of Swamiji's stay at Alwar.

1. EWD1 p.275, SND1 p.399, YN1 p.256, VJ June 2005 p.291: Seven weeks.

2. PNB1 p.187: Nearly two months.

3. **Present researcher** supports the view that Swamiji stayed at Alwar **less than seven weeks**.

♦♦♦

Places at Alwar where Swamiji stayed:

(Text page at 27 March)

1) EWD2 pp.296-97, MDG2 p.110, VJ February 2005 p.90, BswP p.191: With Ramasnehi, a ramta Vaishnav**.** Once Swamiji himself narrated his happy stay with Ramasnehi to Swami Sadananda (Gupta Maharaj).

   One old lady used to feed Swamiji with chapati and affectionately called him as 'lala'. After returning from USA, during his visit to Alwar in 1897, Swamiji met her and Ramasnehi after searching, and showed them respect. Swamiji desired to have the thick chapati that he had had from that old lady's hands years ago. Gupta Maharaj was with Swamiji at that time.

   VJ February 2005 p.90: The author thinks that probably Swamiji stayed with these poor people during his initial days at Alwar, and when he became well-known among the people of Alwar, he was shifted to other places by some well-off persons.

2) EWD1 p.264, YN1 p.246: Swamiji stayed as guest of Doctor Gurucharan Laskar in a room in the market, near the State Dispensary which was situated at 'Malkhera' gate (this house might be Mohan Bhoulla's house in Pangsari market as claimed in VJ June 2005 p.293).

3) Swamiji stayed in the house of Pandit Shambhunath, a retired engineer of Alwar State (to accommodate the large number of people who came to visit Swamiji, he was shifted to the house of Pandit Shambhunath).

4) In the house of Major Ramchandra, Dewan of Alwar State.

5) In the house of his disciple Govinda Sahay which is still existing near the 'Malkhera' gate, presently called Vivekananda Chauk. Swamiji was known to his entire family. He had food in their house quite a few times, but it is not sure whether Swamiji stayed at Govinda Sahay's house. Sri Rajaram Mohan Gupta, grand-son of Govinda Sahay, reported to the present researcher that Swamiji stayed in their house both in 1891 and 1897. It seems that this claim is not correct and also was not endorsed as reliable, in VJ June 2005 p.293.

People who were close to Swamiji in Alwar:

(Text page at 28 March)

EWD1 p.272, CW6 pp.281-82, VJ June 2005 pp.291-293: Maharaja Mangal Singh; Dewan Major Ramchandra; Dr Gurucharan Laskar; Lala Govinda Sahay Vijayvargiya, the head-clerk of a military regiment in Alwar State; and his two brothers, Ganga Sahay and Durga Sahay, and his whole family; another Govinda Sahay, the raj-purohit (royal-priest); Pandit Shambhunath; Harbux Foujder – Superintendent of Alwar Jail; Moulvi Saheb; two English Commanders; Ramasnehi, a ramta Vaishnav; an old lady; a Brahmin boy for whom Swamiji arranged Upanayana; and many other admirers, some of whom became his disciples.

♦♦♦

E.N. 91.5 (Text page at 8 April)

Misconception regarding the meeting between Swami Akhandananda and Swamiji at Jaipur during 1891.

1) EWD2 Ed.1 (1913) pp.145-46, VC p.101, SND1 p.402**:** It is stated that during the parivrajaka days, Swami Akhandananda came to Jaipur and knowing that Swamiji (an English-speaking sadhu) was residing at the palace of the Maharaja in Jaipur, paid a visit to Swamiji, but Swamiji became furious seeing him and asked him sternly never to appear before him, suspecting that Swami Akhandananda was following him. Swami Akhandananda left being very sad at heart.

   This above-mentioned information was deleted and was not mentioned in any of the later editions of EWD.

2) HW, PNB1, YN1: There is no mention of any meeting of Swami Akhandananda with Swamiji at Jaipur in 1891.

3) HW pp.27-28: According to the reminiscences of Swami Akhandananda, he went to Jaipur in search of Swamiji some eight months after leaving Delhi, which was probably in October – November 1891. He was in Etawah and wrote a letter to P.D. Mitra at Benares on 17 September 1891 (AkhP pp.74-79).

4) AKC p.42-43: After his arrival at Jaipur, Swami Akhandananda came to know about the whereabouts of Swamiji from Chatur Singh, who was a relative of the Maharaja of Khetri that Swamiji had then proceeded towards Ajmer from Khetri.

So it is sure that Swami Akhandananda did not meet Swamiji at Rajasthan during the parivrajaka days (1891).

♦♦♦

E.N.91.6 (Text page: 10 April)

At Jaipur, did Swamiji give a notebook of songs written by himself to Jyotirmayee Devi?

YN1 p.259:

After leaving Alwar on 28 March 1891, Swamiji came to Jaipur. According to Swami Gambhirananda, at Jaipur, Swamiji stayed in the out-house of Sansarchandra Sen, the private secretary of the Maharaja of Jaipur, for 3-4 days. Swamiji sang many songs there and gave a handbook of collection of his own songs to Jotirmoyee Devi, when he left Sen's house.

Udbodhan: Vivekananda Centenary Issue (Edited by Swami Niramayananda) pp.244-246 and BswP pp. 543-546: The author, Jyotirmoyee Devi, in her article 'Swamiji in Jaipur', wrote that when Swamiji stayed at their place in Jaipur, she was not born. She had only heard about the incident of Swamiji's stay in their out-house from her mother and aunt (pisima). Swamiji probably gave the notebook of songs to her aunt or mother (according to the present researcher) or might be to her grandmother (VJ August 2005 p.392).

Points to be noted: This information of Sansarchandra Sen was not found in any biography of Swamiji till 1963.

(Information of Sansarchandra Sen is available in Banger Bahire Bangali (North India) by Das Jnanendramohan, pp.470-71).

♦♦♦

E.N.91.7 (Text page: 28 April)

Swamiji's arrival at Mount Abu, Rajputana, in 1891.

Many opinions exist on the time of Swamiji's arrival at Mount Abu. The opinions are as follows:

1. EWD1 p.279: Swamiji left Ajmer for Mount Abu on 14 April 1891.
2. SND1 p.404: From Ajmer, Swamiji started for Mount Abu in the first week of May 1891.
3. PNB1 p.192: Swamiji came to Mount Abu from Jaipur via Ajmer, stayed at Mount Abu for a few days, and went back to Ajmer for the second time. He stayed there for a few days. Again he came back to Mount Abu on 14 April 1891.
4. YN1 p.260: Swamiji arrived at Mount Abu on 14 April 1891.
5. VJ February 2005 p.90: Swamiji arrived at Mount Abu on 28 April 1891 and remained there for 11 weeks (28 April to 24 July 1891).
6. Pandit Jhabarmal Sharma: Rajasthan mein Swami Vivekananda, Vol. 2 p.171 (Chronological table) shows that on 30 April 1891– Swami Vivekananda was at Mount Abu (en-route Kishangarh-Ajmer).

Present researcher's impression: Swamiji was in Ajmer on 14 April 1891 (letter to Govinda Sahay, CW 6 p.266). It seems acceptable that after visiting Ajmer, Pushkar etc. Swamiji arrived at Mount Abu at the end of April. From the text-matter of his letter to Govinda Sahay on 30 April 1891 from Mount Abu about his stay in the house of the clerk of Vaccination Office, Sri Murlilal, (BswP pp.152-153) it seems that probably Swamiji did not write the letter immediately after reaching Mount Abu. Maybe, after settling down there, Swamiji wrote the letter a day or two later, on 30 April to Govinda Sahay.

It means that Swamiji arrived at Mount Abu a day or two before 30 April 1891.

♦♦♦

E.N.91.7 (Text page: 31 May)

Places of Swamiji's stay at Mount Abu, Rajputana, in 1891.

Swamiji probably reached Mount Abu at the end of April 1891 and left for Jaipur with Raja Ajit Singh of Khetri on 24 July 1891.

The places in Mount Abu where Swamiji stayed:

1) Initially, Swamiji stayed at the house of the clerk of Vaccination office, Sri Murlilal. Murlilal was a good friend of Dr Gurucharan Laskar of Alwar. (letter to Govinda Sahay from Mount Abu on 30th April 1891 (BswP pp.152-53, VJ June 2005 p.291 & October 2005 p.485, CW 6 p.267).
2) Swamiji stayed in an abandoned cave (Champa-Gupha) and was engaged in spiritual practices and meditation.
3) Swamiji moved to the house of the Vakil, Sri Faiz Ali Khan Faiz (Munshi Mahamad Faiz Ali Khan) at Kishangarh Kothi

in Mount Abu. Sri Faiz Ali was the vakil of Kishangarh state at Mount Abu. [BS (2013) p.25].

4) Swamiji stayed with Thakur Mukund Singh of Jaleswar who came to the royal residence of Maharaja Ajit Singh of Khetri at Mount Abu to meet Swamiji and invited him to stay at his place for a few days. Har Bilas Sarda met Swamiji there. (EWD1 p.281, PB February 1946 p.82)

5) Swamiji probably stayed with one Muslim vakil of Kotah (VC p.102).

6) No records are available of Swamiji staying in the royal residence of Maharaja Ajit Singh of Khetri at Mount Abu, though there is the mention in Waqyat Register of Khetri Raj of sixteen meetings (from 4 June to 18 July, 1891) of Swamiji with Raja Ajit Singh at the Raja's residence. Entry in the register on 18 July 1891: 'Raja Ajit Singh recently purchased a new Kothi and moved to that new kothi on that date after performing 'Agnihotra'.'
   The name of the new kothi is 'Uniyara House' (**E.N.91.8a**). Swamiji left Mount Abu on 24 July 1891 with Raja Ajit Singh of Khetri.

♦♦♦

E.N. 91.8 (Text page: 5 June)

Waqyat Register of Khetri Raj:

BS pp.37- 52, BS (2013) pp.30-44, BswP pp.1156-1168.

Benishankar Sharma in his book 'Swami Vivekananda – A Forgotten Chapter of His Life' stated:

The Waqyat Register of Khetri Raj has a very authentic account, though brief, of the meetings of Maharaja Ajit Singh with Swami Vivekananda. Waqyat Register of the State, a sort of diary was written by people called 'Waqyat Navises'. The 'Waqyat Navises' do not appear to be very educated, and, therefore they could not give the details of the subjects discussed by these two great personalities, or, perhaps they did not have any access to the private audience which the Maharaja had with the learned Sannyasin. However, the author considers this register as the first written record about Swamiji's movements and activities, kept by some very simple and unsophisticated people who were not adept in the art of modern journalism. As such, we do not find anything more in these pages than the dates of meetings of Maharaja and Swamiji and about the time they were together. These observations are very brief. We found there, statements as: 'They talked at length about Shastras'. However, these narrations throw some light on the intimacy which gradually grew between these two souls representing the two extremes of the society. This diary reported in details, the date from their first meeting at Mount Abu on 4 June 1891 to 27 October 1891, the day Swamiji left Khetri. The language used in the register is the local dialect of Rajasthan, which was later translated. One important point needs clarification. The Waqyat Register of Khetri Raj, as we have seen, refers Swamiji as 'Vivekananda', a name which he in fact assumed later on. After enquiring the State historians it has become clear that the usual practice of the Waqyat Navises was to jot down day-to-day happenings in unbound sheets of papers. These used to be fair-copied subsequently after an interval of one or two years, and were, at that time, duly approved by the Raja.

In fact, originally Swamiji was mentioned in the draft copy of the Register only as a sannyasin and at a later date, it was changed into 'Swami Vivekananda'.

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E.N.91.8a: (Text page: 18 July)

By the Courtesy of Secretary, Ramakrishna Mission Vivekananda Smriti Mandir, Khetri, Rajasthan (September 2014).

'Uniyara House': A new kothi purchased by Raja Ajit Singh of Khetri at Mount Abu was mentioned in the Waqyat Register of Khetri Raj dated 18 July 1891.

In the notice, served by the Office of the District Magistrate, details of the property of the Khetri state are given. There the kothi is mentioned as the 'Uniyara House'.

♦♦♦

E.N. 91.9 (Khetri): (Text page: 9 August)

The Nartaki (nautch-girl) episode which acted as an eye-opener to Swamiji:

PB February 1984 pp.65-66, JBS pp.32-33, BSwP pp.167-68, PNB1 pp. 197-99:

1) PB February 1984 pp.65-66: The author, Dr Arun Kr Biswas, stated in his article, 'Khetri in the Ramakrishna Movement' that the Nartaki (singer) episode took place during Swamiji's first visit to Khetri. It has been stated clearly by Jhabarmal Sharma in his book, 'Khetri Naresh aur Vivekananda' pp.32-33, who had a first-hand account from Munshi Jagmohanlal, an eye-witness. He got his version thoroughly scrutinized and certified by Swami Akhandananda (who wrote a preface to Sharma's book). Jhabarmal Sharma's graphic description (no date was put by him) can easily be connected with the entries in the Waqyat Register for the date **9 August 1891**. The writer is sure that the incident happened on the roof-top of Dewan-Khana of Futteh Billass, the royal house. This building is at present the Ramakrishna Mission Vivekananda Smriti-Mandir.

2) BSwP pp.167-68, PNB1 pp.197-99: The date of the Nartaki episode was assumed to be 9 August 1891 by Dr Arun Kumar Biswas in PB February 1984 pp.65-66. He narrated thus: In the evening on the roof-top of Durbar hall of Futteh-Billass, the Raja was listening to the song of nartakis. Though Swamiji was invited, he didn't join as he was a sannyasin. But he changed his mind hearing the meaning of the song the girl sang, which meant: 'Lord, look not upon my evil qualities! Your name is same-sighted, you never discriminate. Everybody is Brahman. Mahatma can transform evil to good'. Swamiji himself also believed it. This was an eye-opener to Swamiji. Swamiji realized his fault and soon joined the party and enjoyed. Swamiji addressed the lady as 'maye' (mother) and the nartaki called Swamiji as 'lala'(son). In later years Swamiji recalled this episode several times to Sister Christine, Ida Ansell, Sister Nivedita and others.

In Pandit Jhabarmal Sharma's book: 'Rajasthan mein Vivekananda' (Vol.2) p.172, (Chronological table) it is mentioned that on 8 August 1891 Swamiji listened to

the song of the great Vaishnava saint Surdas sung by a nautch-girl.

3) Sister Nivedita in her book, 'Notes on Some Wanderings with Swami Vivekananda', Udbodhan Karyalaya, Calcutta 1967, pp.14-16, wrote that in May 1898, Swamiji went to Naini Tal as guest of Raja Ajit Singh and there also, some dancing girls came to see him. He readily agreed to see them. He narrated to Sister Nivedita about the earlier episode.

4) PNB1 p.199 (f.n.): Probably the incident occurred at the Khetri House in Jaipur, and not at Khetri itself. It does not seem to be reliable.

5) Sri Narendranath Dutta: Sangeet Kalpataru, Ramakrishna Mission Institute of Culture, Golpark, Kolkata, pp.329-333 Appendix, BswP p.168: Swami Biswashrayananda, in his article, Swamijir Ganer Khata, mentioned that, Swamiji gave a note-book of songs written in his own hand-writing to the daughter of Manmathanath Bhattacharya, his host in Madras. Probably this happened while Swamiji stayed in Madras from the beginning of January 1893 to the first week of April 1893. This note-book has that particular song of Surdas written in Swamiji's own hand-writing on page ten. The writer concluded that Swamiji heard this song during his first stay at Khetri. Because after his second visit to Khetri, he sailed for America and did not come back to Madras.

Date of Spiritual Initiation of Raja Ajit Singh of Khetri by Swamiji:

The Raja had the spiritual initiation from Swamiji on some day after his arrival at Khetri and became his disciple. In PB February 1984 p. 66, the author assumed that the date might be 9 August 1891. He mentioned, 'Swamiji came to the Raja's palace and stayed with him up to 2p.m. (did he bestow spiritual initiation to the Raja on this day)?

Present researcher's impression: BS (2013) p. 37: Entry in the Waqyat Register of Khetri Raj Sunday 9 August 1891 '… the officials of the state came and after paying their respects left the palace at 11. Then Swami Vivekananda, who had come with His Highness from Abu, came to the palace. His Highness had a long discussion with him in English up to 2, when Swamiji left and His Highness went to rest …'.

So, it seems that, 9 August 1891, the date of Spiritual Initiation of the Raja is purely an assumption of the author, may not be the fact. From the Waqyat Register, it seems that 9 August 1891 was not the specific date of initiation.

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E.N. 91.9 (Text page: 27 October)

Places where Swamiji stayed at Khetri during 1891:

Swamiji came to Khetri with Maharaja Ajit Singh on 7 August 1891 and stayed there up to 27 Oct 1891 as the royal guest (Waqyat Register of Khetri Raj).

1. Initially, Swamiji stayed at Futteh Billass – the royal palace.

2. BS (2013) pp. 37-40: Entry in Waqyat Register on 19 August 1891: 'His Highness went to the Temple Palace ...'.

   Entry in Waqyat Register on 24 August 1891: 'Camp at the tank: The Raja left the tank and went to the place where Swami Vivekananda was staying, conversed with him up to eight and came back to the tank'.

   It can be assumed that probably Raja Ajit Singh stayed for some time at the Temple Palace by the side of the Raghunathji Temple near Panna-talab (tank) and Swamiji stayed separately nearby. According to VJ January 2006 p.40, Swamiji probably stayed for a few days in a small room at one corner of Panna-talab.

3. Swamiji probably stayed for some days in the Bavri Temple attached to the Dewan-khana. (VJ January 2006 p.40).

4. Swamiji frequently went to the house of Pandit Shankarlal, but no record available whether Swamiji had stayed there. Swamiji often spent time outside the palace, with the poorer devotees.

5. While in Khetri, Swamiji went to the Bhopalgarh palace (kella) to have a look at the Shekhawati-paintings. It is believed by the local people that he lived in a room in Bhopalgarh palace for a few days. The local people showed the room to the present researcher.

6. Sometimes Swamiji used to go out of Khetri to nearby or distant places for solitary living and to meet the common folk. There is no record of Swamiji's whereabouts of that period in the Waqyat Register of Khetri Raj.

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E.N.91.10 (Text page: 4 September)

Incident of a Chamar (cobbler) showing kindness to Swamiji by offering him food. It was narrated by Swamiji himself to Girish Chandra Ghosh.

During the parivrajaka period, once Swamiji was in a certain place where people gathered around him in a crowd asking for advices day and night without giving him rest for a moment. Nobody even cared to ask him whether he had taken any food. On the third night one man of low caste asked him about food and wanted to offer flour for making chapatis. Being of low caste, he did not dare to offer him prepared food. But Swamiji had taken a vow of not touching fire. So he took chapatis prepared by the cobbler. Swamiji was moved seeing the greatness of his heart. Later on, when he narrated the story to Raja Ajit Singh, the Raja rewarded the chamar.

Many opinions exist about the place where this incident took place:

1) PNB1 p.269, YN1 p.269: The incident happened in Rajputana, in a railway station.

2) YN1 pp.269-70 (foot-note): It could not occur at Khetri, because Khetri did not and still does not have a railway station.

3) EWD1 p.351: It happened at Khetri but there is no mention of the railway station.

4) In Girish Rachanavali, part 5, Sathitya Samsad, Kolkata, pp. 282-284, and Udbodhan Patrika 1318, Baisakh & Jaistha, pp.221-233, 'Vivekanander Sadhan-phal' by Girish Chandra Ghosh:

Girish Chandra Ghosh who heard about it directly from Swamiji, stated that the incident took at some place in Rajputana, but there is no mention of any railway station; the cobbler was a subject of the Raja of Khetri.

Note: During 1891-1893 (Swamiji's parivrajaka time) the railway station on the way to Khetri was Rewari, 52 miles (85 Km) away, which was established during 1873. www.wikipedia & Org/wiki/ Rewari_railway_station # beginning – shows that the meter gauge railway track from Delhi Railway station to Rewari by Rajputana State Railway was started in 1872. Trains were also available at Khairthal which was 67 miles (109 Km) away from Khetri.

Presently, the nearest railway station is Neem Ka Thana, 34 Km from Khetri. This station was not there at that time.

It seems rational that the incident occurred somewhere in Rajputana.

5) VJ March 2006 p.138: The incident might have happened in the outskirts of Khetri and this was one of the incidents which aroused in Swamiji profound sympathy for the low caste people.

♦♦♦

E.N. 91.11: (Text page: 14 October)

Swamiji introducing himself as 'Swami Vivekananda': Controversy exists.

During his parivrajaka period Swamiji assumed the following names at different times: Swami Vividishananda, Swami Vivekananda and Swami Sachchidananda. Swamiji's original name was Narendranath Dutta. Thakur Sri Ramakrishna used to call him as Narendra or Naren. Different opinions exist about when and where Swamiji adopted the name 'Vivekananda'.

1) ND4 p.544:
Swamiji's disciple Alasinga Perumal, the then editor of 'Brahmavadin' wrote in his letter dated April 23, 1896 to the Editor, Detroit Evening News, which was published by its affiliated paper, Sunday News Tribune on June 7, 1896, "… Swami Vivekananda is a name of that kind therefore given to him by his great guru Sri Ramakrishna Paramahamsa."

2) EWD 1 (1913) Vol. 2 p.61 & p.258:
p. 61: Sometimes in 1887 Swamiji set out from the Baranagore Math and went to Varanasi. He visited the sacred Ganga, numerous temples, especially of Vishwanath, Annapurna and Durga. He visited the great saints, Trailanga Swami and Bhaskarananda, a celebrated ascetic of great learning. There Swamiji was known as Swami Vividishananda.

P. 258: Swamiji had changed his name several times indeed to avoid recognition and publicity. It is said that he finally assumed the name Vivekananda at the earnest request of the Raja of Khetri. 'Vivekananda' means 'Bliss in Discrimination'.

3) EWD1 (6 Ed 2011) pp.199-200 & AJK p.123:
Narendranath had assumed the name Vividishananda during his initiation into sannyasa, as claimed by Swami Abhedananda. He changed his name twice, to Vivekananda (February 1891 - October 1892) and then

to Sachchidananda (October 1892 - May 1893) during his wandering days, to prevent his brother-disciples from following him.

4) Romain Rolland (RR p.4):
Swamiji did not adopt the name Vivekananda until the moment of his departure for America in 1893. Actually, the author enquired from the Ramakrishna Order about the time when Swamiji assumed the name Vivekananda. There was an exchange of letters between Swami Shuddhananda (the then Secretary of the Ramakrishna Mission), Swami Ashokananda (the then Editor of Prabuddha Bharata, Advaita Asharam, Mayavati) and Swami Shivananda (the then President of the Ramakrishna Mission). In Swami Shivananda's letter to Swami Ashokananda dated 25.6.1928, he wrote about Swami Akhandananda who acknowledged that the said 'Viraja-Homa' that was performed at Baranagore Math, all of the monks were re-named except Swamiji. Swamiji later assumed the name 'Vividishananda'. On the suggestion of the Raja of Khetri, he finally preferred the name 'Vivekananda' (Copy of the letter is available in the archive of RMIC, Golpark).

5) 'Patravali', Udbodhan Karyalaya, pp. 1-66**:**
Swami Vivekananda wrote 52 letters during 1888 – June 1890, out of which Swamiji signed as Narendra or Narendranath in 50 letters. The letters of 24 January 1890 to P.D. Mitra and of February 1890 to Swami Akhandananda were unsigned (verified from Belur Math archives).
In the letters written in November 1892 (by mistake written as 1893, CW 8 p.298) from Margao, Goa, we first come across the fact that Swamiji signed as Sachchidananda. In five of the letters written before going to America Swamiji signed as Sachchidananda.

Present researcher's note: A letter written by Swamiji to Govinda Sahay from Ajmer, Rajputana (14 April 1891, CW6 p.266) was signed as Vivekananda (?)■ But 2 letters written by Swamiji from Mount Abu (30 April 1891, and another undated letter (CW6 p.267) were signed as 'V'! On verification with Belur Math archive (through Swami Prabhananda, Vice-President, the Ramakrishna Math and Mission, during May 2014) it has been confirmed that these three letters are no longer available). Present researcher's impression is that it is confusing, and one is not sure whether these letters where 'V' was written meant Vivekananda or Vividishananda, because in Mount Abu Swamiji was known to Raja Ajit Singh of Khetri as Swami Vividishananda.

■ Note of Publisher of CW: They used the familiar name Vivekananda (CW5p.11) for the epistles.

6) Sam 1 p.59:
In his letters to Haridas Viharidas Desai, Swamiji signed as follows: Letter from Mount Girnar as Bibekananda (EWD1 p.292), the letter of 26 April 1892 from Baroda as Bibekananda (photocopy is printed in VV p.117), in the letter of 15 June 1892 from Poona as Vivekananda, and again, in the letter of 22 August 1892 from Bombay as Bibekananda & 'B'. The author stated that frequent changes of spellings were probably due to the fact that Swamiji might have started writing this name lately.

7) JBS p.35, BS (2013) P.48:
Pandit Jhabarmal Sharma's book 'Khetri Naresh aur Vivekananda' 1927, has been re-published by Satsahitya Prakashan, Delhi in 2013. In this edition on p.35, he had expressed that during Swamiji's stay at Khetri, one day, while talking with Swamiji, Raja Ajit Singh jokingly remarked that the name Vividishananda was difficult to pronounce and its meaning was not easily understandable by the common people without a commentator. Besides, the meaning of the word 'Vividishananda' (i.e. the period within which one tries to know things) was also no more applicable to Swamiji. Swamiji asked the Raja, what name he would prefer. In reply, Maharaja Ajit Singh suggested the name Vivekananda. It was witnessed by Munshi Jagmohanlal himself who told this to Pandit Jhabarmal Sharma. In PB February 1984 pp. 67-68, the author stated that 'It is quite possible that Ajit Singh's statement preferring the name 'Vivekananda to Vividishananda', mentioned by Jhabarmal Sharma was made in 1891 at Mount Abu.

Present researcher's opinion: From this description of Jhabarmal Sharma, one can find that Raja Ajit Singh and Munshi Jagmohanlal knew Swamiji as 'Vividishananda' from Mount Abu. The Raja of Khetri was an obedient disciple and great admirer of Swamiji. They loved and respected each other. Many a time Swamiji addressed the Raja as the 'only friend on Earth', 'my only friend in this life' [CW 9 p.216 & BS (2013) p.146]. Swamiji even discussed about his personal pre-monastic life with the Raja. It could be a possibility that Swamiji might have earlier expressed his own choice of the name 'Vivekananda' to the Raja. So Raja Ajit Singh on the day of the above mentioned discussion in Khetri preferred the name Vivekananda to Vividishananda. It does not seem that the Raja gave the name 'Vivekananda' on his own.

8) PB July 1985 pp.297-301**:**
Swami Ekatmananda states that, they have no knowledge of any letter signed by Swamiji as Vividishananda, although during his visit in 1890 and early 1891 to Varanasi, Meerut and Delhi Swamiji seemed to have introduced himself as Vividishananda. The author firmly recorded his conviction that Swamiji took the name 'Vivekananda' on that historic day in the third week of January 1887 after performing the Viraja-homa (undertaking sannyasa-vow). The author also mentioned that Narendranath was a great favourite of Keshab Chandra Sen and bhakta Keshab used to call him as Vivek. Narendranath prayed to the Divine Mother for 'discrimination' (Viveka). Keeping everything in mind Swamiji himself took the name Vivekananda after the Sannyasa ritual.

9) YN1 pp.266-67:
It is mentioned that the Raja of Khetri, in the farewell meeting for Swamiji, requested Swamiji to adopt the name Vivekananda permanently.

10) Swamiji as 'Swami Sachchidananda':
In the letters written to Haripada Mitra from Margao, Goa, we first see that Swamiji signed as Sachchidananda. In Madras Swamiji was known as Swami Sachchidananda. Alasinga Perumal, the leader of the groups of Swamiji's admirers in Madras, and others knew him as Swami Sachchidananda. Before leaving for America, Swamiji

approached Colonel Olcott of the Theosophical Society, for a letter of introduction as Swami Sachchidananda. Swamiji wrote 'A Message of Sympathy to a friend' to Balaji Rao on 23 may 1893 (CW4p.361) and a letter to Smt Indumati Mitra on 24 May 1893(CW 6 p.268), before leaving for America from Bombay as Swami Sachchidananda.

13) Udbodhan, Ashwin 1380 pp.532-33:
Swami Chetanananda narrated the memories of a Madrasi Professor. They were in Bombay with Swamiji before going to America. They told him that, he should have some visiting cards. Swamiji agreed and asked them to print 100 cards. When asked, what name to be printed on the visiting card, Swamiji replied instantly, that it would be 'Swami Vivekananda', though he was known to them as Swami Sachchidananda.

14) PB February 1984 p.68:
Dr Arun kumar Biswas stated that the final decision regarding the name was probably taken by Swamiji himself, while booking his passage to America at Bombay**.** It is quite possible that Raja Ajit Singh preferred the name Vivekananda to Vividishananda.

Present researcher's opinion:
Swamiji, during his wandering days, had changed his name to move incognito, to avoid publicity and to prevent his brother-disciples from following him. From the available letters it is realized that Swamiji signed his letters as Narendra or Narendranath till June 1890. Three letters of April 1891 had been signed as 'Vivekananda or V' but this V could mean 'Vividishananda' also.

First time, we come across Swamiji signing as 'Bibekananda' in his letter to Dewan Haridas Viharidas Desai of Junagarh during early 1892 from Mount Girnar(verified from the Belur Math archives). In Junagadh , Swamiji was known as Vivekananda (E.N.92.2a). During 1892, further four letters written to Dewan Haridas Viharidas Desai and one to Pandit Shankarlal of Khetri were signed as as 'Bibekananda / Vivekananda'. This period was after Swamiji's first visit to khetri.

The letter of Swami Shivananda dated 25.6.1928 confirmed the opinion of Swami Akhandananda that Swamiji preferred the name Vivekananda which was suggested by the Raja of Khetri. According to Pandit Jhabarmal Sharma, Munshi Jagmohanlal witnessed the incident during which Raja Ajit Singh suggested Swamiji to use the name 'Vivekananda' instead of 'Vividishananda'.

From Madras, being invited by Raja Ajit Singh, Swamiji went to Khetri for the second time to attend the birth-celebration of Rajkumar Jaisingh. It was decided that Swamiji would travel to America from Bombay. So Swamiji came to Bombay with Munshi Jagmohanlal on the way to Khetri to reserve a berth in the P & O Company steamer. A second class berth was reserved by the money raised until then by the subscription committee at Madras, which Alasinga handed over to Swamiji. Before the actual travel, this second class berth was upgraded to a first class one by the extra money provided by Raja Ajit Singh as a mark of respect to the Raj-Guru. With the consent of Swamiji, probably Munshi Jagmohanlal filled up the reservation form for booking the berth in the steamer and he wrote his name as Swami Vivekananda.

So the final decision of assuming the name 'Swami Vivekananda' permanently was taken by Swamiji himself during the reservation of berth to America before going to Khetri for the second time, remembering the request of his only friend Raja Ajit Singh.

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E.N.91.12 (Text page: 13 November)

Reminiscences of Har Bilas Sarda

'Recollections and Reminiscences' (R&R), EWD1 pp.286-87, PB February 1946 p.82, PB July 1955 p.311, VJ August 2006 pp.382-85, Sam1 pp.75-78:

In his reminiscences, Har Bilas Sarda mentioned about Swamiji's stay in Ajmer with him and with Professor Shyamji Krishna Varma during the month of November and December 1891. He also stated that Swamiji stayed with Shyamji Krishna Varma at Ajmer for two weeks in December 1891.

1) 'Recollections and Reminiscences' (R&R) by Har Bilas Sarda, Vedic Yantralaya, Ajmer, 1951 pp.23-25 [Book based on the personal diary].

The record at p. 23 of the book (R&R) shows that 'Swamiji reached Ajmer on 13 November 1891' and at pp.24-25 it shows that the last entry about Swami Vivekananda was made on 12 December 1891.

2) In PB February 1946 pp. 81- 82: 'Notes and Comments' mention about Swamiji's stay with Har Bilas Sarda during November 1891 at Ajmer and also with Shyamji Krishna Varma at Ajmer for two weeks during the month of December 1891.

3) PB July 1955 p.311 published a review of the book, 'Recollection and Reminiscences, Vedic Yantralaya, Ajmer 1951' where pp. 23-25 contains an extract from the personal diary of Har Bilas Sarda which mentions details with dates about Swami Vivekananda's association with him and with Shyamji Krishna Varma at Ajmer during the end of 1891.

4) Sam1 p.78: Mr S. P. Basu states that the review mentioning the reminiscences of Har Bilas Sarda was the only source of Swamiji's association with Pandit Shyamji Krishna Varma in Ajmer for two weeks in December 1891.

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E.N.91.13 (Text page: 7 November)

Swamiji's stay in Ajmer during November-December 1891: Correlation with the memoirs of Swami Akhandananda

From the memoirs of Swami Akhandananda (**Primary source**)

During the parivrajaka period, after Swamiji went alone from Meerut, Swami Akhandananda was determined to find out Swamiji's whereabouts and kept on following him whenever possible.

Sequence of events:

1. After Delhi, Swami Akhandananda went to Vrindavan (HW p.27), and then arrived at Etawah at the end of May or in the beginning of June 1891. (his letter to Pramadadas Mitra on 14 June 1891, AkhP p.75).

2. At Etawah he suffered from illness for five months (HW p.28). There he got the news from the Baranagore Math that Swamiji stayed at Jaipur in the month of Baisakh (April 1891). He mentioned of it in his letter dated 22 July 1891 from Etawah (AkhP p.76).

3. Swami Akhandananda wrote a letter from Etawah on 17 September 1891 (AkhP p.79).

4. Then after the arrival of Swami Trigunatitananda at Etawah, both of them went (probably in October 1891) to Agra, Vrindaban. They enjoyed Giri Govardhan puja[5] celebrated on the day after Diwali, the festival of light. It is called Giri Govardhan Deepamala (garland of lights) (Akh P p.80). It is the day when Lord Krishna defeated Indra, the deity of thunder and rain.

5. In 1891, both the Govardhan Puja and Diwali, the festival of lights occurred on Monday 2 November 1891[6].

6. HW p.28: From Vrindaban, Swami Akhandananda went alone to Jaipur in search of Swamiji probably around the middle or the end of November 1891.

7. AKC pp.42-43: After arrival at Jaipur, Swami Akhandananda came to know the whereabouts of Swamiji from Chatur Singh (a relative of the Maharaja of Khetri) that Swamiji had proceeded towards Ajmer from Khetri.

8. In December 1891 Swami Akhandananda went to Ajmer and learnt that Swamiji had left for Ahmedabad.

9. Then he came to Pushkar and met Swami Trigunatitananda again. Both of them went to Ajmer. It was in December 1891.[3,4]

10. Swami Akhandananda was in a continuous search of Swamiji. When he came to Beawar after two weeks (because of Swami Trigunatitananda's illness in Ajmer), there he heard that Swamiji had come to Beawar earlier, but had gone back to Ajmer.

    The mention of these consecutive events, available from Swami Akhandananda, completely coincides with the records of events with dates mentioned in the reminiscences of Har Bilas Sarda. It asserts that Swamiji remained in Ajmer as his guest and later, as the guest of Shyamji Krishna Varma during the period of November and December 1891. So it can be concluded with references that Swamiji was very much in Ajmer during December 1891.

Reference:

1. Swami Akhandananda: From Holy Wanderings to the Service of God in Man (HW pp.27-28).
2. Swami Akhandananda: Sharanagati O Seva [Letters of Swami Akhandananda] (AkhP pp.75-80).
3. Swami Gambhirananda: Sri Ramakrishna Bhaktamalika, Vol 2, (Life of Swami Trigunatitananda) p.13
4. Swami Chetanananda: God Lived with Them, p.497.
5. Swami Chetanananda edited: Swami Akhandananda: As We Saw Him, AKC pp.42-43.
6. en.wikipedia.org/wiki/Govardhan_hill (accessed on July 2014).
7. www.drikpanchang.Com
8. PB September 2014 pp.41-45.

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E.N.91.13 (Text page: 14 December)

Swamiji's journey to Gujarat (Kathiawar) from Rajasthan (Rajputana) in 1891: From a comparative study of different editions of 'The Life of Swami Vivekananda written by His Eastern and Western Disciples', Advaita Ashrama, Kolkata.

1) First edition (1913) of 'The Life of Swami Vivekananda' written by His Eastern and Western Disciples Vol.2 pp.154-55, it shows that in Khetri, '… feeling that he must be again on the move the Swami next repaired, via Ajmere [Ajmer] where he again made a slight halt, to Ahmedabad. … After having remained some few days at Ahmedabad, he journeyed on towards the end of September to Wadhwan in Kathiawar'. **But, this note is strangely omitted in all the later editions.**

2) The second edition of 'The Life of Swami Vivekananda' came out after a long gap of time (1933). In the preface of the second edition the Publisher mentioned: 'In this edition the volumes have come under a thorough revision and **some inaccuracies which had crept in the first edition have been corrected in the light of later investigations**'.

3) The fourth edition of 'The Life of Swami Vivekananda' came out in September 1949 and is practically a reprint of the third edition; only two volumes were made available in one volume.

4) The Fifth edition of 'The Life of Swami Vivekananda' was published in August 1978, in two Volumes. In the preface of the fifth edition the Publisher mentioned: '…The Life of Swami Vivekananda written by his Eastern and Western disciples was revised; much new published as well as unpublished material about the Swami's life has come to our hands. All significant new information has, therefore, been incorporated in this edition in the light of these archives. No pains have been spared to make it informative, up to date and authentic. Secondly, **some material that was omitted in the abridged second edition has been restored in appropriate places for the sake of fuller account'**.

We see in this edition, there are incorporations of:

i) Waqyat Register of Khetri Raj (Benishankar Sharma: Swami Vivekananda: A forgotten Chapter of His Life,

Oxford Book and Stationary Co. Calcutta, 1963).

ii) Reminiscences of Har Bilas Sarda ('Recollections and Reminiscences' by Har Bilas Sarda, Vedic Yantralaya, Ajmer, 1951 pp.23-25).

And from these two source materials it becomes evident that Swamiji was in Rajputana till mid-December 1891.

iii) Incorporation of 'Nondh-Pothi', the spiritual diary of Thakore Saheb Sir Jaswant Sinhji of Limbdi.

But, the publisher had not restored the previous note, found in the first edition, for example: '… Swamiji journeyed on towards the end of September to Wadhwan in Kathiawar' (1891). **It has not been incorporated in the later editions.**

(Bold by researcher)

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Explanatory notes (E.N.) 1892

Explanatory notes for the year 1892 have been represented by the abbreviation: E.N.92.

E.N.92.1 (Text page: 3 January)

Swami Sachchidananda of Bhavnagar.

PB September 2014 pp.41-45.

Gaurishankar Udayshankar Oza was the Dewan of Bhavnagar State in Kathiawar, Gujarat, India from 1857 to 1879. He was very well known and highly respected for his keen statesmanship. He was born on 21 August 1805 and died at the age of eighty-seven in December 1892. Bhavnagar is now the fifth largest city in the state of Gujarat.

After the death of Bhavsinhji, the founder of Bhavnagar, the state had many rulers. But the one who had possibly left the most lasting contribution is Maharaja Takhtsinhji (1856-1896). When his father Jaswantsinhji passed away in April 1870, he was only fourteen years old. Hence the British Government imposed a Joint Administration on the State. This Joint Administration consisting of one British and one Indian Administrator continued from 1870 till 1877, the time when Takhtsinhji became twenty years old. During this period the state was represented by its legendary Dewan Gaurishankar Udayshankar Oza, the Indian Administrator.

Dewan Gaurishankar Oza with the help of Mr E.H Percival of the Bombay Civil Service was chiefly responsible for some notable reforms in the areas of administration, revenue collection, judiciary, the post and telegraph service, and economic policy and modernization of the ports. He helped to establish the Rajkumar College at Rajkot, for the education of native princes, and also the Rajasthanik High Court of Justice, medical dispensaries, an enormous hospital and a large reservoir to supply the town with water (Gaurishankar Lake or 'Bor Talav'). The Bhavnagar state began the construction of a network of railway lines over the peninsula of Kathiawar. Oza started vernacular schools in Bhavnagar city, Mahuva and key areas across the state. He started the first school for girls in Bhavnagar. The British Government acknowledged Gaurishankar's multifarious services and conferred upon him the distinction of Order of the Star of India (C.S.I.) in 1877.

In January 1879, Gaurishankar resigned from the post of Dewan, retired into a private life and devoted himself to the study of the higher literature and Vedanta philosophy. He was convinced of the impermanence and unreality of official work, and realized that above all work was a higher life, which alone was worth living.

He then devoted his time to a serious study of Sanskrit and the scriptures. In 1884 he published 'The Svarupanusandhan' in Sanskrit, which contained 'consideration on the nature of the *Atma* (self), and on the unity of the *Atma* with the *Paramatma* (the Highest Self)'. This book with its copious Sanskrit quotations and their translations was edited by Javerilal Umiashankara Yajnika with the preface in English and Gujarati. Friedrich Max Muller, the German philologist, wrote a letter praising it highly.

In 1887 he put on the robe of the sannyasin or ascetic, the fourth stage of life, according to the Hindu scripture, and in this manner passed the remaining part of his life, each day studying and contemplating on Vedanta for hours. He took the monastic name of Swami Sachchidananda Saraswati.

Swami Sachchidananda of Bhavnagar died, revered by all classes, in December 1892. He was popular in the neighboring regions of Gujarat and also in other states. Maharaja Ajit Singh of Khetri had correspondence with Swami Sachchidananda of Bhavnagar and probably they had a common platform of discussion on Vedanta and other scriptures. Maharaja Ajit Singh sent him an invitation to join the celebration of the birth of Maharaja Ajit Singh's son, Rajkumar Jaisingh, born on 26 January 1893, and to bless the child. On 31 March 1893, his son Vejshankar Gourishankar from Bhavnagar replied on behalf of his late father, congratulating him and sending good wishes for the newly born prince.

Swami Vivekananda was wandering in Gujarat and arrived at Bhavnagar during the early days of 1892, on the way to Junagadh from Limbdi. Swamiji met Sir Raol Takhtsinhji, Maharaja of Bhavnagar with a letter of introduction from Thakore Saheb of Limbdi. It is justified to assume that as Swami Sachchidananda of Bhavnagar was there at that time, Swamiji had met him and had discussions on Vedanta and various subjects, though no record of their meeting is available.

Swami Vivekananda assumed the name, Swami Sachchidananda during a part of his wandering days in Goa, Bombay, Madras and few parts of Gujarat. **So it created confusion among some students of Swami Vivekananda, whether the monk, who was popularly known as Swami Sachchidananda in Gujarat, was Swami Vivekananda. But the incidents show clearly that the monk was Swami Sachchidananda or Gaurishankar Oza of Bhavnagar.** It was a common practice for wandering monks in India to adopt the monastic name - Swami Sachchidananda. Even now, monks take this very name quite often.

During Swamiji's parivrajaka time in Gujarat (end of December 1891 to April 1892) Swami Sachchidananda or Gaurishankar Oza was a famous person from Bhavnagar. Though Swami Vivekananda used that name for some time, he was not so popular or famous at that period of time.

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E.N.92.2 (Text page: 15 February)

Swamiji's meeting with Swami Abhedananda during his parivrajaka period:

From available literatures it is found that Swamiji met Swami Abhedananda more than once during their wandering days. According to these sources, they met in Junagadh, Mahabaleshwar, Bombay and Girnar. These are discussed with available references, as follows:

EWD1 p.292 & pp.301-02, SND1 pp.424-25 & p.437, YN1 p.283, BswP pp.330-34, AJK1 pp.166-69. (**Autobiography of Swami Abhedananda being the primary source**).

AJK1 p.173 (primary source):

In his autobiography, Swami Abhedananda, after returning to Alambazar Math from Madras, narrated the incidents related to Narendranath, to his brother-disciples and informed them that he met Swamiji at Junagadh and Mahabaleshwar (Narendra as Swami Sachchidananda). Readers should note the point that in the introduction of the book

'Amar Jivan Katha' (autobiography, originally written by Swami Abhedananda in Bengali), the editor has mentioned that Swami Abhedananda (born on 2 October 1866) started to write his memoir in the beginning of 1933, at the age of sixty-seven years. **The incidents of 1892 were written by him after forty-one years!**

A. Meeting of Swami Abhedananda with Swamiji at Junagadh: Swamiji was known in Junagadh as 'Swami Vivekananda' (E.N.92.2a) (Text page: 21 Jan 1892)

Though Swami Abhedananda's autobiography (AJK pp.167-69) claims that Swami Abhedananda met Swamiji at the house of Shri Mansukhram Suryaram Tripathi at Junagadh and Swamiji then assumed the name, 'Swami Sachchidananda', it does not seem much reliable because Swamiji was known in Junagadh as 'Swami Vivekananda', as the following occurrences prove:

i) In Junagadh, Swamiji mostly remained as guest of Dewan Haridas Viharidas Desai. Swamiji also stayed for a few days as the guest of Mr Chhaganlal Harilal Pandya, the manager of Dewan's office. Both of them knew Swamiji as 'Swami Vivekananda'.

ii) Swamiji wrote all letters to Haridas Viharidas Desai, Dewan of Junagadh during his parivrajaka days as Vivekananda or Bibekananda.

iii) HW pp.32-33, EWD1 p.292: From the reminiscences of Swami Akhandananda: Swamiji was known as 'Swami Vivekananda' at Junagadh.

In course of his search of Swamiji, at the end of 1891, Swami Akhandananda went to Beawar and heard that Swamiji had gone to Ajmer. He went to Ahmedabad, where he learnt that Swamiji had gone to Wadhwan in Kathiawar. A gentleman took Swami Akhandananda to Dakore and Baroda for a fortnight and then he left for Ahmedabad by train with a sannyasin as his companion. At Wadhwan junction Swami Akhandananda got the information that a learned sannyasin named 'Vivekananda' was staying at Junagadh, whose description tallied with that of his beloved brother-disciple 'Naren'. So he booked his ticket for Junagadh. But at Junagadh he learnt that four-five days back Swamiji had left for Porbandar and Dwarka.

Present researcher's opinion: During his wandering days in Gujarat, Swami Abhedananda stayed as guest of Shri Mansukhram Suryaram Tripathi at Junagadh for some time. He heard from Shri Mansukhram Tripathi that Swamiji had stayed with him earlier. It seems Swamiji and Swami Abhedananda did not stay together at the house of Shri Mansukhram Suryaram Tripathi at Junagadh. Probably both of them stayed with him, but at different times.

B. Meeting of Swami Abhedananda with Swamiji at Mahabaleshwar: In his autobiography, Swami Abhedananda stated that he met Swamiji at Mahabaleshwar at the house of Narottam Morarji Gokuldas (Narendra as Swami Sachchidananda).

Present researcher's opinion: On 26 April 1892, from Baroda Swamiji wrote to Dewan Haridas Viharidas Desai of Junagadh (CW8 p.294) that he would leave for Bombay that evening. Swamiji travelled to Bombay and proceeded to Mahabaleshwar to spend the summer there. He mainly stayed there with Thakore Saheb of Limbdi. He came down to Poona with him in the middle of June 1892. Swamiji was known to Thakore Saheb of Limbdi as 'Swami Vivekananda'.

After arriving at Mahabaleshwar at the end of April 1892, and before meeting Thakore Saheb, Swamji most probably stayed temporarily for a few days as guest of Sir Moropant Vishnu Joshi, an advocate and his wife Yashodabai. In the autobiography of Yashodabai, published in 1965 from Venus Publication of Poona (pp.47-48), she mentioned that Swamiji stayed at their house during summer (BswP p.330), that is, Swamiji had stayed with them during the last part of April, when usually the summer vacation used to start. (See Text page: 28 April to 3 May 1892).

Inference: So, it does not seem much reliable that Swami Abhedananda met Swamiji at Mahabaleshwar as 'Swami Sachchidananda', because Swamiji was known there as 'Swami Vivekananda'.

Meeting at Mahabaleshwar: EWD1 pp.301-02, SND1 p.437, YN1 p.283, AJK 1 pp.169-70:

There is a mention of the meeting of Swami Abhedananda with Swamiji at Mahabaleshwar at the house of Sri Narottam Morarji Gokuldas; primary source is the autobiography of Swami Abhedananda (AJK 1 pp.169-70).

Searching: http://en.wikipedia.org/wiki/Narottam_Morarjee

From Wikipedia, one can note that Narottam Morarjee (Morarji) was an eminent businessman with major interest in shipping and textiles. He was born on 2 April 1877 at Porbandar. In 1892 he was a boy of fifteen years. His father Seth Morarjee Goculdas (Morarji Gokuldas) was a pioneering textile magnate. In 1892, Swami Abhedananda himself might have stayed with Seth Morarji Gokuldas at Mahabaleshwar or parhaps, in Bombay. It could be a possibility that Seth Morarji Gokuldas knew Swamiji or heard of Swamiji as 'Swami Sachchidananda' (in Bombay) and so discussed that with Swami Abhedananda.

3) RR p.21: The author Romain Rolland wrote that, it was Abhedananda, who after meeting Swamiji in October 1892, in the State of Baroda, described Swamiji as if he was a 'storm and a hurricane'.

4) AkhP p.82: In his letter of 28 June 1892 to Pramadadas Mitra, Swami Akhandananda wrote, "Yes, I heard while going to Baroda, Swamiji met Swami Abhedananda at Girnar. But they did not stay together for long". This was a reply of Swami Akhandananda to the queries of Pramadadas Mitra, who must have got the news of Swamiji's meeting with Swami Abhedananda at Girnar.

Considering the date of the letter (contemporary, written within three months of the event), this news seems to be the most authentic one.

Present Researcher's opinion: Survey of literatures suggests that during the parivrajaka period Swami Abhedananda met Swamiji only at Girnar. During this period, Swamiji was exceedingly restless. He was beginning to feel the truth of his Master's words that he had in him power enough to revolutionize the world. Swami Abhedananda described Swamiji as if he was a 'storm and a hurricane'. During this time he might have told Swamiji about his sad experience at Baranagore Math. Swamiji consoled him in the name of the Master and made him change his mind.

The English biography, 'Life of Swami Vivekananda by His Eastern and Western Disciples' Ed. 1 (1913), Ed. 2 (1933), Ed. 4 (re-print of Ed. 3) 1949, does not mention any meeting of

Swami Abhedananda with Swamiji during their parivrajaka period at Junagadh or at Mahabaleshwar. Swami Abhedananda started writing his autobiography in 1933; he attained mahasamadhi on 8 September 1939. It remains a query why he remained silent till 1933 and did not mention about his meetings with Swamiji during the parivrajaka period to the publishers of 'Life of Swami Vivekananda' to include them in the second edition, which came out after a long gap of time, in 1933, after thorough revision as claimed by publishers.

'Sad Experience' of Swami Abhedananda that he expressed to Swamiji when they met during the parivrajaka period:

AJK1 pp.164-66, SND1 pp.424-25**:** After his pilgrimage in the Himalayas, Swami Abhedananda returned to Baranagore Math around the month of August 1890 and found that Swamiji had left Baranagore Math on a pilgrimage with Swami Akhandananda.

At Baranagore Math the brother-disciples cordially welcomed Swami Abhedananda who arrived at the Math after a long period of absence. After spending a few days happily with his brother-disciples, Swami Abhedananda started discussing the Shastras and reading from different scriptures with the devotees who came to the Math in the evening. One day Swami Abhedananda came to know that one of their brother-disciples had planned to remove him from the Baranagore Math because he was engaged in having scriptural studies with devotees. That brother-disciple particularly was under the impression that the Master never supported reading of Shastras and because of that the Master had not continued his formal education. Swami Abhedananda was very sad and decided to leave instead of entering into a heated argument with the said brother-disciple and left Baranagore Math with a heavy heart deciding never to return again.

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E.N.92.3 (Text page at 25 April)

Swamiji's meeting with Maharaja Sayajirao Gaekwad of Baroda:

Rem V p.60, EWD1 pp.330-37:
There remains a difference of opinion regarding the place and time when Swamiji met Maharaja Sayajirao Gaekwad III of Baroda. As per the reminiscences of Prof Sundararama Iyer of Trivandrum, Swamiji had told Prince Martand Varma at Trivandrum that " … of all the ruling princes he had met, he had been most impressed with the capacity, patriotism, energy and foresight of H.H. the Gaekwad of Baroda". It seems Swamiji might have met H.H. of Baroda in 1892, before reaching Trivandrum.

SND1 pp.434-35:
Mentioning the letter of Swamiji from Baroda to Dewanji Saheb of Junagadh on 26 April 1892 (CW8 p.294), the author highlights Swamiji's silence regarding his interview with Maharaja of Baroda. But as there is a mention in this letter of the Dewan of the state, and his 'kind behaviour' towards him, one may assume that the Dewan had arranged Swamiji's interview with the Maharaja Sayajirao Gaekwad of Baroda.

VV p.72:

Swami Nikhileswarananda mentions, however, that the State records revealed that Maharaja was not in Baroda at the time of Swamiji's visit. He had gone to the place called Lonavali (Lonavala?). In all probability Swamiji met him while he was in Mahabaleshwar or Poona. May be, Swamiji was also impressed with the Maharani of Gaekwad because he wrote on 17 February 1901 (CW 5 p.156) to Miss Macleod from Belur Math that " … I hope you will go to Baroda and see Maharani …". The Maharani was an active patron of women's education (SND1p.436).

CW 5 p.158:

In a letter from Belur Math on 15 May 1901 (CW 5 p.158), Swamiji wrote to his disciple Swami Swarupananda, "Your letter from Naini Tal is quite exciting. If some real good comes out of a visit to H.H. of Baroda I am ready to come over...". Actually in 1901, Dewan of Kishangadh, who was very respectful to Swami Swarupananda, invited him to come over to Delhi. He introduced Swami Swarupananda to H.H of Baroda and also the Princes of other states. H.H. of Baroda was so impressed after talking to Swami Swarupananda about the Ramakrishna-Vivekananda Movement that he invited Swami Vivekananda and Swami Swarupananda to come and stay at Baroda for some time and carry on works for the propagation of Vedanta. But this meeting could not happen at all (SwP p.138). We cannot say whether H.H. of Baroda remembered his meeting with Swami Vivekananda during 1892!

♦♦♦

E.N.92.4 (Text page at 4 May)

Nondh-Pothi:

EWD1 p. 289 & pp.300-301, PB June 1977 pp.272-77, MB pp.22-43:

It is the personal diary of H.H. Maharana Shri Sir Jaswantsinhji Fatehsinhji Sahib, Thakore Sahib of Limbdi (1859-1907). [Namdar Thakore Saheb Sri Jasvanta (Jaswant) Singhji - EWD1 p.289 & p.300].

During his wandering days, Swami Vivekananda met Thakore Saheb of Limbdi, Shri Jashwant Shinghji at Limbdi in the end of 1891 and again at Mahabaleshwar in May 1892. After spending the summer at Mahabaleshwar, Swamiji went to Poona with Thakore Saheb and again spent a few days with him. During this period both of them discussed many spiritual topics. Thakore Saheb kept a 'Nondh-Pothi' (a spiritual diary) in Gujarati language, wherein he recorded his thoughts and also the gist of his discussions with various spiritual persons. Here Thakore Saheb noted down his discussions with Swami Vivekananda also. Extracts of this diary have been published in the book, 'Shri Yashwant Charit', in Gujarati in 1896. From 'Nondh-Pothi' the dates and topics of discussions with Swamiji at Mahabaleshwar and Poona were available. A careful study of this diary indicates that it bears the stamp of Swami Vivekananda's teachings. Swami Vivekananda played an important role in moulding the spiritual life of Thakore Saheb and maintained a life-long relationship with him.

♦♦♦

E.N.92.5 (Text page at 5 August)

Swamiji's host in Bombay: The family of Chhabildas

PB January 05 pp.82-91, SND1 p.445, EWD1 p.305, and p.391, PB May 1945 p.111.

From Khandwa, Swamiji reached Bombay in the last week of July 1892. In Bombay, barrister Ramdas Chhabildas (both were of same age), cordially received Swamiji and accommodated him as his guest for two months. Ramdas Chhabildas was the first Indian barrister from England and was honoured by the Government. He was also a Sanskrit scholar, well-grounded in the Vedas and the Upanishads. He was a staunch Arya Samajist and founder member of Bombay branch of Arya Samaj. He had hosted Swami Dayananda Saraswati, an eminent spiritual personality, in his bungalow.

During his two-month stay, Swamiji had numerous discussions with barrister Ramdas. Once, Swamiji had argumentations with Ramdas, who being an Arya Samajist, criticized some Hindu doctrines, like 'belief in the Personal God' and 'God with form' which he believed were inconsistent with Vedic thoughts. Barrister Ramdas Chhabildas challenged Swamiji to prove that those ideas were supported by the Vedas. He declared that he would leave the Arya Samaj if Swamiji could make him understand these to his satisfaction. Conversation and argumentations went on. Swamiji ultimately succeeded and convinced him that the ideas of idol worship were found in the Vedas. Barrister Ramdas Chhabildas consequently left the Arya Samaj.

It was narrated by Swami Shivananda in Bombay Ashrama on 19 January 1927. (PB May 1945 p.111).

Professor Shyamji Krishna Varma was a friend and brother-in-law of barrister Ramdas Chhabildas. Swamiji had stayed as guest with Shyamji Krishna Varma at Ajmer for two weeks during December 1891.

Chhabildas Lalubhai was Ramdas Chhabildas' father. He was 53 years of age when Swamiji first met him in Bombay as his host's father. He was a Suryavanshi Gujarati, belonging to Chevali Bhansali community. Chhabildas Lalubhai was a successful businessman, trader and builder. He was the first Indian trader visiting France; the French Government honoured him with a letter of recognition.

Barrister Ramdas Chhabildas' father, Seth Chhabildas Lalubhai later travelled as a co-passenger with Swamiji to Chicago in 1893. He was in contact with Swamiji in Vancouver, Chicago and Boston till the middle of August 1893 (CW 5 p.21).

The author of the article, 'Swami Vivekananda's First Hosts in Bombay' in PB January 2005, had stated in p.79 that 'Life of Swami Vivekananda by His Eastern and Western Disciples' had by mistake considered Chhabildas Lalubhai and barrister Ramdas Chhabildas to be the same person, though they were actually father and son. Swamiji referred to barrister Ramdas Chhabildas as Mr Ramdas and Chhabildas Lalubhai as Mr Chhabildas.

♦♦♦

E.N.92.6 (Text page at 13 September)

Swamiji criticized the paintings of Raja Ravi Varma:

A survey of Vivekananda literature reveals Swamiji's critical comments on Ravi Varma's paintings:

1) Vaikunthanath Sannyal in his book, 'Ramakrishna Lilamrita' (Bengali), Nabapatra Prakashan 1343, p.154, wrote that when Swamiji pointed out the defects in the paintings of Raja Ravi Varma, the Raja accepted the criticism of Swamiji and admired the vast knowledge of Swamiji regarding painting.

2) Bhupendranath Dutta in his book, 'Swami Vivekananda - Patriot Prophet', Nababharat Publishers, Calcutta 1954, p.300, mentioned that he (the author) heard from Vaikunthanath Sannyal that during his parivrajaka days as an unknown monk, Swamiji was in Poona as guest of a local barrister, at that time he pointed out the defects of the paintings of Raja Ravi Varma during a conversation with somebody. The speaker objected to it and asked how Swamiji dared to criticize Ravi Varma who was an nation-wide celebrity then. The crushing reply came from the host himself who answered that Swamiji was an adept in art.

3) NL4 pp.169-70: Shankari Prasad Basu, Nivedita Lokamata, (Bengali) Vol. 4, 1401, Ananda Publishers, pp. 169-70, and p.194.

   Kumaraswamy B states that the paintings of Ravi Varma on Indian Epics and Puranas were poor in illustrating the emotions prevailing in India and were inconsistent with the theme. Ravi Varma's paintings could have been done by any European, having gone through the puranas and epics but knowing very little of Indian culture.

   Swamiji unhesitantly criticized Ravi Varma's paintings which were famous and widely appreciated in India at that time. Swamiji compared them to the local paintings of Jaipur and Bengal which he claimed to be better and more original than those of Ravi Varma.

4) CW 5 pp.492-93, Swami Vivekananda: The East and the West.

   Swami Vivekananda wrote in the context of art, painting and sculpture, "… We are never very skilful in those two departments of art. By imitating the Europeans we at the utmost can only produce one or two Ravi Varmas among us! But far better than such artists are out Patuas (local painters) who do the Chalchitras■ of our goddesses, in Bengal. They display in their work at least boldness in the brilliancy of their colours. The paintings of Ravi Varma and others make one hide one's face from shame! Far better are those gilded pictures of Jaipur and the Chalchitra of goddess Durga that we have had from old times …".

■ Arch-shaped frames over the images of deities, with Pauranika pictures.

♦♦♦

E.N.92.7 (Text page at 30 September)

Swamiji's meeting with Bal Gangadhar Tilak.

CW 5 pp.14-15, SwS pp.87-89, EWD1 pp.306-7, RemV pp.20-21, Sam 5 pp.419-20, Sam1 pp.82-83, YN1 pp.290-91:

Swamiji was in Bombay on 20 September 1892 from where he wrote a letter to Pandit Shankarlal of Khetri. In SwS pp.87-89 we find that on 26 October 1892, Swami Saradananda wrote a letter from Baranagore Math to Pramadadas Mitra at Benares. In it he wrote, "… some days earlier we got information of Narendranath. Narendra wrote a letter from Bombay saying that he would soon move to some other places …". It seems that Swamiji was in Bombay till the last week of September 1892.

On a day at the end of September Swamiji left Bombay and proceeded towards Poona by train. BswP p.337: states that Swamiji was in Bombay till 26 September 1892.

At Victoria Terminus railway station of Bombay some Gujarati people (Ramdas etc.) went to see Swamiji off. He was travelling in a second class compartment. They formally introduced Swamiji to the co-passenger Lokmanya Bal Gangadhar Tilak, and asked Mr Tilak if Swamiji could stay with him at Poona. Some other co-passengers were discussing in English about how the sannyasins were ruining modern India, probably to tease Swamiji. Swamiji took part in the discussion in English and explained to them giving reference from the Vedic literature about great sannyasins and their role in social reformation. Mr Tilak was amazed at Swamiji's erudition.

Swamiji's stay at Poona with Mr Tilak:

All biographers agree to it that Swamiji stayed as guest in Mr Tilak's out-house for eight to ten days.

In his reminiscences, Mr Tilak wrote that while staying with him, Swamiji never disclosed his name and avoided mixing with anybody outside. One day, Swamiji left before anyone in the house woke up in the morning and nobody knew about his destination. Mr Tilak wrote in the editorial of 'Kesari' on 8th July 1902, and in the 'Mahratta' (edited by N.C. Kelkar) on 13 July 1902 that from Poona Swamiji proceeded towards Mahabaleshwar (Vivekananda in Indian Newspapers (1893-1902) p.392, MB p.100, SND1 p.447).

Present researcher's opinion: Probably Swamiji was in Bombay till the end of September1892. Then Swamiji went to Poona and stayed with Mr Tilak for eight to ten days. Next Swamiji arrived at Kolhapur probably on 11 or 12 October 1892. It seems Swamiji stayed in Mr Tilak's house from any day in the last week of September1892 to the end of the first week of October 1892.

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E.N.92.8 (Text page: 16 October)

Swamiji's stay at Mr Sadasiva Rao Bhate's house at Belgaum:

RemV pp.27-28, EWD1 pp.308-11, YN1 pp.295-96:

There is a difference of opinion about Swamiji's stay at Mr Sadasiva Rao Bhate's house at Belgaum, as follows:

1. VK August 1992 Editorial pp.283-292: the stay was of four days (15-18 October 1892).

2. VK January 2008 p.29: the stay was of four days (15-18 October 1892).

3. VK February 2010 p.21: the stay was of three days.

Present researcher's opinion: In Haripada Mitra's reminiscence it is mentioned on 20 October 1892: '... He had been now in this town for four days ...' (RemV p.28). It can be calculated like this: as Swamiji arrived at Mr Haripada Mitra's house on 19 October, so he stayed in Bhate's house for three days. But, Swamiji used to go at Bhate's house in the afternoon for meeting people for discussions.

♦♦♦

E.N.92.9 (Text page: 25-26 December)

Swamiji at Kanyakumari (Cape Comorin) towards the end of December 1892

From available literature we see:

According to old Biographies both in English and Bengali:

EWD (1913) Vol. 2 p.198, and p.229, PNB1 pp.261-63**:** 'From Trivandrum Swamiji proceeded eastward to Rameswaram, but actually before going there he visited Madura (Madurai) and met the Rajah of Ramnad, Bhaskara Setupati. From Rameswaram Swamiji journeyed towards Kanyakumari. It was during the last days of 1892 that Swamiji arose from his meditation at Kanyakumari. Coming to the mainland, he went on foot, journeyed through Ramnad and onwards all the way until he reached Pondicherry.'

Regarding Swamiji's itinerary from Trivandrum, views changed after the publication of K.S. Ramaswami Sastri's (Shastri) article in Prabuddha Bharata, as follows: PB September 1953 pp.383-86 and October 1953 pp.416-19.

K.S. Ramaswami Sastri (Shastri) mentioned in his article, 'Memories of Swami Vivekananda' in the Prabuddha Bharata, (p.385 of September 1953) that Swami Vivekananda, after staying at their house at Trivandrum for nine days at the end of December 1892, went to Kanyakumari, the extreme southern part of India. He swam boldly across the shark-infested sea because he did not have an anna (penny, money) for boarding a boat. He meditated the whole night on the rock and came back to the main land next morning.

In his letter to the then General Secretary of the Ramakrishna Math, Belur on 19 January 1965, he stated that while leaving their house at Trivandrum on 22 December 1892 Swamiji told him that he was going to Kanyakumari. In January 1897 after Swamiji's return from the West at Madras, Ramaswami Shastri met Swamiji. Swamiji himself told him then, that he spent one night on the Cape Comorin rock.

YN1 p.317, EWD1 p.340**:**

In 'Prabuddha Keralam' in Malayalam, 1918, pp.101-09, in the article, 'Swami Vivekananda's visit to Kerala' it is mentioned that on 22 December 1892, from Trivandrum Swami Vivekananda left for Nagercoil, accompanied by Mr Manmathanath Bhattacharya. In Nagercoil Swamiji stayed as the guest of Sri Ratnaswami Ayer. From Nagercoil Swamiji went to Kanyakumari on foot. From there he went to Madurai en route to Rameswaram.

YN1 pp.316-17:

Swamiji left Trivandrum with Mr Manmathanath Bhattacharya on a horse-driven carriage on 22 December 1892. The distance between Cape Comorin and Trivandrum is nearly 55 miles. It was possible to reach there by a horse-driven carriage in 2 days. On 24 December 1892 Swamiji spent the night on the rock.

EWD1 p.340**:**
Swamiji travelled the 55 miles from Trivandrum to Kanyakumari with Mr Manmathanath Bhattacharya and party. It is said that there he performed the 'Kumari Puja' worshipping Manmathababu's little daughter Sarama as the living deity. [PNB1 p.263 (f.n.), VJ November 2006, p.527].

SND1pp.482-84 and p.518:
The author, S. N. Dhar, writes that Swamiji's itinerary from Trivandrum [as stated in his English biography 'Life' Ed1, (1913) and in the old Bengali biography (PNB1 pp.262-63)] was like this – 'Swamiji went eastwards in the direction of Rameswaram, … and then he went to Kanyakumari'. This view remained unaltered till September 1953.

K. S. Ramaswami Shastri's article in the Prabuddha Bharata of September & October 1953 and his letter of confirmation dated 19.1.65 to the then General Secretary of the Ramakrishna Math in reply to a query by Swami Gambhirananda on this point, changed the prevailing view. It was accepted that 'Swamiji travelled the 55 miles from Trivandrum to Kanyakumari with Mr Manmathanath Bhattacharya and party' and later Swamiji went alone.

The author S. N. Dhar, gives some strong arguments against the acceptance of Mr Ramaswami Shastri's view of Swamiji's itinerary. As Swamiji had a strong desire to visit Rameswaram for a long time, it is possible that Swamiji visited Rameswaram first and then went to Kanyakumari. It is strange that Mr Ramaswami Shastri remained silent for a long period after the publication of the biography of Swamiji in 1913 with a second edition in 1933 and wrote about the event only in 1953 in the Prabuddha Bharata (at the age of seventy-three). His letter in reply to that of the General Secretary of Belur Math was written in 1965 when his age was around eighty-seven (V K September 1992, Editorial p. 325 informs that Professor Sundararama Iyer's son Ramaswami was 14 years old, who had just passed his matriculation and joined the Maharaja's College at Trivandrum for Intermediate class when Swamiji arrived their house at Trivandrum on 13 December 1892). How could he recall exactly the event that took place in the remote past from his memory without keeping a diary? Regarding the date when Swamiji reached Kanyakumari, the author is more accommodative and writes 'Better to say Swamiji reached Kanyakumari towards the end of December 1892'.

YN1 pp.316-7: Swami Gambhirananda wrote that the distance of Kanyakumari from Trivandrum being less than that of Rameswaram, it is justified to consider that Swamiji had gone first to Kanyakumari with Manmathanathbabu and from there went to Rameswaram.

Eye-witnesses of 'Swamiji's meditation for three days on the rock at Kanyakumari':

The Story of An Epoch: Swami Virajananda and His Times by Swami Shraddhananda, 1982, Sri Ramakrishna Math, Mylapore, Madras, p.153 & Atiter Smriti (Bengali) by Swami Shraddhananda , Udbodhan Karyalaya,1982, p.207:

One day Swami Virajananda, at Kanyakumari, encountered a gentleman named Ramasubba Iyer, who had met Swamiji when he was there. This devotee showed Virajananda a rock hill, jutting out of the sea near Madhava Tirtha and Pitri Tirtha, and related that on three successive days he had seen Swamiji sitting there for many hours, deeply immersed in meditation. How thrilling this was to Virajananda to realize that on this ultimate fragment of rock, lying at the southernmost tip of India, Swamiji had reached the conclusive decision to carry the spiritual message of India to the West.

EWD1 pp.344-45:

Later, another eye-witness, Shri Sadashivam Pillai told that Swamiji had remained on the rock for three nights. The Swamiji had come to Kanyakumari on foot and swam across to the rock. He was concerned about Swamiji's welfare and wanted to feed him. He provided fruits and milk on the rock as per Swamiji's directions.

Leaving Trivandrum on 22 December, most probably Swamiji went straight to Kanyakumari. Swamiji was perhaps on the rock from 24 to 26 December 1892.

Comment:

Swamiji's goal was to reach Rameswaram, but as Kanyakumari happened to be on the way to Rameswaram, the distance being less, Swamiji visited Kanyakumari.

Rameswaram was like the 'purnahuti' (the final offering with which one's sacrifice is concluded) of his long cherished pilgrimage.

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Explanatory notes (E.N.) 1893

Explanatory notes for the year 1893 have been represented by the abbreviation … E.N.93.

EN.93.1 (Text page: 12 January)

People of Madras who were close to Swami Vivekananda and were of help to him, were themselves benefited by his holy company:

PB March 1920 pp.68-69 & AP pp.2-25:

PB March 1920 pp.68-69: During the public celebration of the 58 birthday anniversary of Swami Vivekananda in Bombay, Mr K. Natarajan's (Editor, Indian Social Reformer) report: '... It was Madras that had discovered Swami Vivekananda, after he had wandered all over India ... it was at the meeting of Triplicane Literary Society of Madras (presided over by Dewan Bahadur Raghunath Rao) where it was decided that Swamiji should be sent to Chicago Congress ...'.

Few courageous men of Madras, his ardent admirers, came forward to take initiative to send Swamiji to America. Swami Vivekananda affectionately called this group of dedicated individuals his 'friends'.

1. **Mandyam Chakravarty Alasinga Perumal**: He was a disciple and ardent devotee of Swamiji. He was affectionately called as 'Achinga'. Alasinga was born in Chikmagalur in Karnataka in 1865. After graduating in Science from Madras Christian College, he took a job in High School of Kumbakonam. Later he joined Pachaiyappa High School at Chidambaram in 1887 as the assistant Master of Science. After the death of his father, he took transfer to the Pachaiyappa High School in Madras in 1889. Alasinga was a typical Brahmin – tall and bare foot, clad in dhoti, a shirt and chaddar, wearing the traditional Vaishnava religious mark on the forehead and carrying a turban on the tufted head. In spite of the poverty in his family, Alasinga was a humanitarian, generous donor. He helped his students in every way. In 1892, at the age of 28 he was promoted to the post of headmaster at Pachaiyappa High School in Madras. One year before his passing away he was appointed as Professor of Physics at the Pachaiyappa College. He was the first editor of 'Brahmavadin'. Inspired by Swami Vivekananda, a group of his disciples in Madras, which included G. Venkataranga Rao, M.C. Nanjunda Rao and Alasinga Perumal, started on 14 September 1895 a monthly journal bearing the title 'Brahmavadin'. It continued to be brought out regularly for 14 years, until Alasinga's demise in 1909.
2. **Dr Nanjunda Rao:** He was a young physician and Professor of Medical College in Madras. He was born in 1862. Originally he hailed from Mysore in Karnataka. His family shifted to Madras in 1880 to aid him for higher studies. He was a disciple of Swamiji and friend of Mandyam Chakravarty Alasinga Perumal. Meeting with Swami Vivekananda was a turning point in his life. Swamiji visited his house at Mylapore many a time. This 'Doctor' of Swamiji later on took responsibility of publishing 'Brahmavadin' and also was behind the starting of 'Prabuddha Bharata' and later of 'Bala Bharata'.

3. **Krishnamacharya**: Brother of Alasinga Perumal. He was the first to break the news about Swamiji's arrival in the city. Swamiji lovingly called him as brother of Achinga, 'Cichinga' (snake-gourd, a green vegetable of Bengal MDG2 p.137).

4. **Singaravelu Mudaliar**: He was the Assistant Professor of Science (Mathematics) in the Christian College, Madras. He was an atheist, who felt the practical value of Christianity and criticized Hinduism. He came to argue, but conversation with Swamiji changed him into a devoted disciple. Swamiji loved him very much and called him 'Kidi'. He used to say, "Caesar said, 'I came, I saw, I conquered'. But Kidi came, he saw, and he was conquered". He worked as the Manager of 'Prabuddha Bharata'. He lived the life of a sannyasin several years till his death.

5. **G.G. Narasimhacharya**: Swami Vivekananda used to address him GG. He was Alasinga's relative and was of the same age. When he met Swami Vivekananda he was transformed and became Swamiji's disciple. He actively took part in the campaign to make Swami Vivekananda the Indian representative to the Parliament of Religions. He was in regular correspondence with Swamiji. He was instrumental in starting the journal, 'Prabuddha Bharata' in July 1896.

6. **Biligiri Iyengar**: Biligiri Iyengar was an advocate of the Madras High Court. He was rich and purchased from Fredric Tudor a huge building on the beach of Madras which was called 'Ice House'. Biligiri Iyengar renamed it 'Castle Kernan' in the honour of the famous Judge of Madras High Court, Kernan. It is now named 'Vivekanandar Illam', Swami Vivekananda had stayed at this house from 6 to 15 February 1897, upon his return from the West. Swami Ramkrishnananda started the branch of the Ramakrishna Math in Madras in 1897, in this house. Biligiri Iyengar participated in all the activities related to Vedanta and Swami Vivekananda until his death. He passed away on 3 February 1902.

7. **Professor M. Rangacharya**: A multi-faceted personality, Professor M. Rangacharya, was the brother-in-law of Alasinga. He was professor of Chemistry at the Presidency College, Madras. He also taught Sanskrit and Comparative Philology. He edited and published several rare books and also translated some Sanskrit works. He first translated Sri Ramanujacharya's commentary on the Bhagvad Gita in English. He met Swami Vivekananda in Trivandrum, earlier than Alasinga Perumal.

8. **D.R. Balaji Rao**: He was a long-time classmate of Alasinga Perumal and of the same age. He got his B.A. degree in Philosophy. Balaji Rao offered Swamiji a turban which Swamiji liked and wore many times. Balaji, along with Alasinga and others, strove to make Swami Vivekananda's visit to US and participation at the Parliament of Religions a reality. While Swamiji was in Khetri (second time) Balaji lost his dear son. Swamiji was sad and wrote 'a message of sympathy to a friend' for him from Bombay on 23 May 1893. Later Balaji worked in Indian Bank and became the Secretary of the Bank.

9. **B.R. Rajam Iyer:** Rajam Iyer was the youngest of the group of friends. He was born in 1872. In 1892,

Rajam Iyer wrote a novel in Tamil named 'Kamalambal' which was a great success. He became the Editor of Prabuddha Bharata and successfully ran it between July 1896 and June 1898. His untimely passing away on 13 May 1898 at the age of twenty-six was a shock to Swamiji.

10. **Manmathanath Bhattacharya**: Swami Vivekananda's host in Pondicherry and Madras during 1892-93. Mr Manmathanath Bhattacharya was the then Deputy Accountant-General, Madras. He was an old friend of Swamiji. He was the son of the world renowned scholar, Pandit Maheshchandra Nyayaratna, formerly the Principal of the Calcutta Sanskrit College. Swamiji met him in Trivandrum and went to Kanyakumari with him on 22 December 1892. Swamiji had parted with him probably on reaching Kanyakumari. Manmathanath met Swamiji again at Pondicherry. At his request Swamiji travelled with him to Madras and remained his guest staying at his bungalow called 'Rahmat Bhag' on the Beach Road, St. Thome, Madras.

11. **Rangacharya**: He was the brother-in-law of Biligiri Iyengar.

12. **K. Sundararama Iyer**: Professor Sundararama Iyer was the tutor of the First Prince, the nephew of Maharaja of Travancore. He was the friend of Alasinga Perumal. Swamiji was his guest in Trivandrum for 9 days.

♦♦♦

E.N.93.2

Swamiji's visit to Hyderabad during February 1893 (Text page: 10 February)

Most biographers agreed that the period of Swamiji's stay in Hyderabad was 10-17 February 1893.

But, one letter of Swamiji which was discovered in a later period (published in PB April 1999) raised a debatable question on the period of Swamiji's stay in Hyderabad during 1893. Swamiji wrote this particular letter to Maharaja Ajit Singh of Khetri on 15 February 1893 from Madras.

In the text of the said letter, Swamiji mentioned about the Zamindar of Ramnad (Bhaskara Setupati, Raja of Ramnad), who was staying then at Madras and wanted to sponsor Swamiji for a tour to Europe. Swamiji was determined to avail that opportunity. He informed Raja Ajit Singh that he would go to Europe in two or three weeks' time. [CW 9 (2013) pp.214-217].

Swamiji wrote another letter to Alasinga Perumal from Hyderabad on 21 February 1893 (as shown in the original letter, verified with Belur Math Archive on November 2014). But the date of this letter had been changed to 11 February 1893 [CW8 (2013) pp.298-99] by the biographers, assuming that Swamiji remained in Hyderabad on that date, because Swamiji's letter of 15 February 1893 from Madras was not discovered at that time. In this letter, it is seen that Swamiji was frustrated as his plan of going to Europe and America had been dashed to the ground.

From the text of both the letters one can come to the conclusion that the letter from Hyderabad to Alasinga

Perumal was written on a later date than that of the letter to the Raja of Khetri which was written on 15 February 1893 from Madras. It is clear that the date (21 February) in the original letter to Alasinga Perumal from Hyderabad is correct.

1. VJ November 2006 p.527: The author, Swami Videhatmananda states that Swamiji stayed at Hyderabad from 20 to 27 February 1893. The date '21 February 1893' in Swamiji's letter to Alasinga from Hyderabad seems authentic and correct. The most probable source of information about Swamiji's stay in Hyderabad was the written passage of Kalicharanbabu, son of Swamiji's host in Hyderabad, where dates might be illegible.

Present researcher's Impression: We are sure that Swamiji was in Madras on 15 February 1893 and he went to Hyderabad any day after 15 February 1893. During 16 to 19 February Raja of Ramnad who was in Madras then, refused to pay the proposed passage money and Swamiji went to Hyderabad with a broken heart. It seems justified that Swamiji stayed at Hyderabad from 20 to 27 February 1893.

During the period of his stay at Hyderabad, Swamiji had lectured in the Mahaboob College, on the subject 'My Mission to the West'. Pandit Rattan Lal was the president of the meeting. As parivrajaka, it was Swamiji's first appearance as speaker in a public meeting, which around 1000 audience including some Europeans had attended. [No report on this public lecture in contemporary local newspaper is available till now, Sam1 p.101, ND1 p.482].

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E.N.93.3 (Text page: 20 February)

People who came to Hyderabad railway station to receive Swamiji:

EWD1 pp.373 -74, YN1 pp.331-32, SND1 p.498:

Nearly 500 people assembled on the railway platform to receive Swamiji at Hyderabad Railway Station. Notable people who came to receive Swamiji: Raja Srinivas Rao Bahadur, Maharaja Rambha Rao Bahadur, Pandit Rattan Lal, Captain Raghunath, Shams-ul-Ulema Syed Ali Bilgrami, Nawab Imad Jung Bahadur, Nawab Dula Khan Bahadur, Nawab Imad Nawaz Jung Bahadur, Nawab Secunder Nawaz Jung Bahadur, Mr H. Dorabjee, Mr F. S. Mundon, Rai Hukum Chand, Seth Chaturbhuj, Seth Motilal, the host Mr Madhusudan Chatterjee, and the host's son Babu Kalicharan Chatterjee. Garlands of flowers were heaped on the monk.

In the letter written by Swamiji to Alasinga Perumal from Hyderabad dated 21 February 1893, Swamiji only mentioned about one young graduate friend of Alasinga and a Bengali gentleman who came to receive him at the station.

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E.N.93.4 (Text page: 4 March)

Arrival of Munshi Jagmohanlal at Madras during early months of 1893 to take Swamiji to Khetri:

While Swamiji was in Madras in 1893 preparing for his voyage to America, one day unexpectedly Munshi Jagmohanlal of Khetri arrived at Madras for inviting Swamiji to join in the

celebration of the birth of Maharaja Ajit Singh's son, Rajkumar Jaisingh, born at Agra on 26 January 1893, and to bless the child. There is a dispute on the date of arrival of Munshi Jagmohanlal at Madras in 1893.

1. EWD1 p.385: According to the English biography, Munshi Jagmohanlal arrived at Madras at the house of Mr Manmathanath Bhattacharya in the middle of April 1893 as Swamiji said, "Dear Jagmohan, I am making preparation to embark for America on 31 May, and hardly a month and half is left. How can I go to see the Maharaja now?"
2. YN1 pp.337-38: According to the Bengali biography, Munshi Jagmohanlal arrived at Madras in the end of April 1893.

   YN1p.339 (F.N.): First week of April 1893.
3. SND1 p.503: When the arrangements for Swamiji's journey were nearly complete, one morning Munshi Jagmohanlal arrived at the house of Manmathanathbabu and met Swamiji.
4. VJ December 2006 p.580: It was probably on **24 February 1893**; Munshi Jagmohanlal of Khetri arrived at Madras.

Present researcher's Impression:
One can trace the probable sequence of events, as follows:

i) Maharaja Ajit Singh was in search of Swamiji, his honourable Guru, since the birth of his son at Agra on 26 January 1893, to invite him to come to Khetri to bless the child.

ii) From Mahendranath Dutta's reminiscences (MDG2 p.114) we are sure, Raja Ajit Singh sent one hundred rupees to Swamiji's mother as pranami on the happy occasion of the birth of his son Jaisingh. So the people of Calcutta came to know about the birth of prince Jaisingh.

iii) During the first week of February 1893, Manmathanathbabu, from Madras sent a telegram to Calcutta to enquire about the well-being of Swamiji's mother because Swamiji was worried for her.

iv) From Calcutta, in reply to that telegram, they sent the news of the birth of the Raja's heir, and also about the well-being of Swamiji's mother.

v) Swamiji got the information and wrote the letter to Maharaja of Khetri from Madras on 15 February 1893 about his proposed trip to Europe and congratulating him on the birth of his heir and sent his blessings.

vi) From this letter, the Maharaja came to know the details of Swamiji's the then address. Also from a letter of Swamiji's brother, Mahendranath Dutta (dated 28 February 1893 to Maharaja of Khetri [BS (2013) pp.61-62], the Maharaja came to know about Swamiji's stay at that time.

vii) Swamiji's letter (written on 15 February from Madras) probably reached Khetri by the third week of February 1893, when the Maharaja was in Agra.

viii) He might have got the news by telegram from Munshi Jagmohanlal and asked him to proceed to Madras immediately to fetch Swamiji.

ix) Or, Munshi Jagmohanlal received the letter on behalf of the Raja, and started immediately for Madras, after sending a telegram to the Raja in Agra about Swamiji's whereabouts.

X) In his letter dated 8 March 1893 (VJ December 2006 p.580) Maharaja Ajit Singh from Khetri to Munshi Jagmohanlal in Madras, informed that he had reached Khetri from Agra on 26 February 1893. There is a mention of 'receiving a telegram on the day of leaving Agra' in that particular letter of the Raja.

In those days it used to take one week from Khetri to reach Rewari, the nearest railway station. So, even if Munshi started for Madras at the end of the third week of February 1893 from Khetri, it can be presumed that **Munshi Jagmohanlal probably reached Madras at the beginning of March 1893.**

Munshi Jagmohanlal, the private secretary of Maharaja of Khetri, probably stayed at Madras throughout the month of March 1893 with Swamiji. Swamiji left Madras for Bombay during the first week of April 1893 with Munshi. From Swamiji's letter to Dewan Haridas Viharidas Desai from Khetri on May 1893, it becomes evident that Munshi was very much worried about taking Swamiji to Khetri within the period of the Jalsa (festival), and he purchased the tickets for Jaipur. Jalsa started on 4 April and lasted probably till 25 April 1893. Swamiji with Munshi reached Rewari by 15 April 1893 and Khetri in the evening of 21 April 1893.

♦♦♦

E.N.93.5 (Text page: 19 May 1893)

Swamiji broke his journey at Kharari and then went to Nadiad. CW 9 (2013) pp.217-219, Website: www.google.co.in, and en.wikipedia.org/wiki/Abu-Road:

Swamiji in his letter to Maharaja of Khetri on 22 May 1893 from Bombay informed the Raja that he made a break-journey at Kharari to go to Nadiad while on his way back from Khetri to Bombay. Swamiji went to meet Haridas Viharidas Desai at his ancestral home-town Nadiad.

'Kharari', mentioned in the letter is probably Kharadi. The old name of Abu Road city was Kharadi. The Rajputana Malwa Railway set up the railway station there on December 30, 1880 and the station was renamed Abu Road. The distance from Abu Road to Mount Abu is 27 km and Abu Road to Nadiad is 255 km (158 miles). Abu Road is an important stop on the Indian Railways between Delhi and Ahmedabad.

Swamiji was travelling back to Bombay from Khetri. When he reached Abu Road, he took the way to Nadiad via Kharadi.

♦♦♦

E.N.93.6 (Text page: 5 April, 23 May)

Arrangement of Fund for Swamiji to attend the Parliament of Religions in America:

Swamiji set sail by the Japan-bound Orient Company's steamer, the Peninsular, with a first class ticket and had

foreign currency worth £170 in notes and £9 in cash. Money was offered to Swamiji by, as follows:

1. Major portion of the fund came from the middle class people of Madras.
2. H.H. Maharaja Shri Chamarajendra Wadiyar of Mysore.
3. Maharaja Bhaskara Setupati of Ramnad.
4. Sir S. Subramania Iyer, the pleader and judge of Madras High Court.
5. Mr Manmathanath Bhattacharya, the then Deputy Accountant-General of Madras.
6. Noblemen, high officials and well-known bankers of Hyderabad.
7. Maharaja Ajit Singh of Khetri.

Literature survey in details:

From Swamiji's own writings:

CW 6 p. 268:

In a letter to Dr Nanjunda Rao on 27 April 1893 from Khetri (second visit) Swamiji wrote, "… As to my taking ship from Madras, I do not think it feasible, as I have already made arrangements from Bombay … ". This signifies Swamiji booked the ticket for America from Bombay before coming to Khetri for the second time with money raised by the 'Madras Subscription Committee', the leader being Alasinga Perumal.

CW8 pp.301-02:

In a letter to Haridas Viharidas Desai in May 1893, from Khetri (second visit) Swamiji wrote about his Chicago trip, "… When at Madras, the people there, of their own accord, in conjunction with H.H. of Mysore and Ramnad made every arrangement to send me up …".

CW 4 pp.368-371:

'Our Duty to the Masses**':** Swamiji wrote a letter to Maharaja of Mysore on 23 June 1894 from Chicago where he mentioned, "… Through your Highness' kind help it has been possible for me to come to this country …".

Swamiji' s own sayings (From Interview):

CW 5 pp.190-95:

Sunday Times; London 1896: India's Mission: "The Raja of Mysore and some other friends sent me as representative of Hindu Religion at the World's Parliament of Religions at Chicago in 1893".

CW 5 pp.196-202:

Sunday Times; India, London 1896: India and England: "The Raja of Mysore and some other friends sent me to America as the Hindu representative at the World's Parliament of Religions at Chicago at the times of the World's Fair".

CW 5 p. 223:

Madras Times, February 1897: "During my travels, I came to Madras, where I received help from the Maharaja of Mysore and the Raja of Ramnad".

YN1 p.345:

From Madras, on his way to Khetri (second time) Swamiji came to Bombay to book his ticket. He reserved a berth in P.&O. steamer, because in those days it was difficult to get a

berth unless reserved early. The money came from the donation collected by Alasinga group in Madras.

Swamiji wrote to Alasinga from Metcalf, America, on 20 Aug 1893 (CW 5 p.21)," … You remember, you gave me £170 in notes and £9 in cash … " – which (£179) was equal to rupees two thousand six hundred and eighty five. (Rs. 2685/-, 1 £@ Rs 15/-). Alasinga collected rupees four thousand in total. From this, rupees two thousand six hundred and eighty-five (Rs. 2685/-) was given to Swamiji as foreign currency before his voyage and rest of the money which was spent in ticket was given to Swamiji at Madras, when he started for Khetri via Bombay. But we see, finally Swamiji travelled in a first class cabin. It seems that, probably Munshi Jagmohanlal changed the second class ticket to a first class one by paying extra money provided by Raja Ajit Singh for the Raj-Guru, as a mark of respect. Swami Gambhirananda came to know about it from some senior monks at Belur Math (SND1 p.523).

PB May 1964 pp.203-04, SP p.19:

Swami Shivananda in his letter from Madura (Madurai) on 13 February 1894 wrote, Swamiji's friends of Madras (who were college professors, advocates or doctors) collected through subscription, a sum of rupees four thousand and sent Swamiji to America. Some of Swamiji's friends respected him so much that they arranged for some money ready to be sent when needed, by selling part of their property.

Udbodhan Pouse 1341 p.635 (Mahapurushji's discussion):

Swamiji met Bhaskara Setupati, the king of Ramnad at the end of December 1892. Raja being an educated person, persistently urged Swamiji to attend the Parliament of Religions at Chicago. Raja promised him to offer rupees ten thousand for this purpose (also VJ Feb 2007 p.75). But, later when Swamiji was preparing for visiting the West from Madras, Raja of Ramnad refused to give any money. Mahapurush Maharaj stated that Maharaja of Ramnad was influenced by some reporter who convinced the Maharaja that Swamiji being an educated Bengali might get involved in politics in the foreign land and the Maharaja might be blamed for sponsoring him.

Swami Shivananda told one of his disciple years later (January 1925):

Sir S. Subramania Iyer and Manmathanathbabu paid rupees five hundred each and then started collecting from other people. He further said that when the Raja of Ramnad saw that many big Government officials were contributing, he also sent rupees five hundred (EWD1p.380).

EWD1 p.379:

The subscription committee in Madras with Alasinga, literally going from door to door and begging for contribution, collected the major portion of the fund from people of the middle class as Swamiji had told them, "If it is the Mother's will that I go, then let me receive the money from the people! Because it is for the people of India that I am going to the West – for the people and the poor!"

EWD1 pp.376-77:

(In Hyderabad) Nawab Bahadur Sir Khurshid Jha proposed to

pay one thousand rupees to Swamiji for his trip to America.

The Prime Minister of Hyderabad and other Government officials of Hyderabad offered to support his proposed preaching in America.

The well-known bankers of the Begum Bazar, headed by Seth Motilal, promised to help him with his passage money.

BS (2013) p.69, SND1 pp.520-21:

From a letter dated 11 April 1893 from Raja of Khetri to Munshi Jagmohanlal, who came to Madras to fetch Swamiji to Khetri, we know that Raja Ajit Sigh heartily approved Swamiji's plan of going to the West. He informed Munshi that he would contribute rupees three thousand towards Swamiji's expenses for travel, from the fund known as 'Hukum Kharuch' (personal expenses).

Sam1 pp.17-18:

From News papers:

Madras Mail; 14 July 1902: In a letter, S.S. Setlur, a friend of Swamiji, mentioned that the financial help for Swamiji's trip to America to attend the Parliament of Religions came from the Raja of Ramnad, the Maharaja of Khetri, Justice Sir S. Subramania Iyer and several other admirers of Swamiji.

Mirror; March 19, 1897: His Highness the Maharaja of Khetri helped much in sending Swamiji to America.

Bombay Gazette; October 25, 1897 & Indian Spectator; October 31, 1897: In Bombay, during the address of honour to Maharaja of Khetri after his return from England, the great role of the Maharaja of Khetri in sending Swami Vivekananda to America was duly mentioned.

Brahmavadin; January 1898: After returning from the West Swamiji delivered a brief speech on 17 December 1897at Khetri, in which he thanked the Raja immensely, saying that what little he had done for the improvement of India would not have been done if he did not meet him. [Letter of Swami Sadananda to 'Brahmavadin'].

♦♦♦

E.N.93.7 (Text page at 31 May 1893)

Swamiji's intention of going to the West and the people who inspired Swamiji to go to the West: Transformation of Narendranath to World-Teacher.

The great Guru Sri Ramakrishna Paramahamsha, a few days before his Mahasamadhi wrote on a piece of paper, 'Narendra will teach others'. The never-submissive disciple had firmly refused to do anything of that kind. The Master smiled and gently said, "You have to do it. My siddhis [powers] will manifest through you in time", meaning that in later years as a teacher, Naren would convert many of the worldly-minded to spiritual life, and thus spiritual regeneration of India would surely come.

Following events happened in succession revealing that Swamiji's going to the West was the will of God:

1. EWD1 p.231, SND1 p.427, Sam1 p.7: During Swamiji's stay in Ghazipur (February-March 1890), it was Mr Pennington, district Judge of Ghazipur, who being impressed by Swamiji's exposition of the Hindu Religion, asked him to go to England to preach the ideas there.

2. CW (2013) vol. 9 pp.214-217: In a letter to Maharaja Ajit Singh of Khetri on 15 February 1893 from Madras, Swamiji wrote, "… Here is a zamindar of Ramnad, now staying at Madras. He is going to send me over to Europe and **as you are already aware of, I have a great mind to see those places**. So I have determined to take this opportunity of making a tour in Europe and America …". It can be very well assumed that while staying with Maharaja of **Khetri during 1891**, Swamiji did have expressed his desire of visiting the West, to Raja Ajit Singh.

3. EWD1 p.289, VV p.52, PB June 1977 pp.272-78: At the end of December 1891, Swamiji stayed as guest of Thakore Saheb Jaswant Singhji of Limbdi for a few days. Thakore Saheb, was a man of progressive views. He himself had been to England and America a few years earlier. He suggested Swamiji to go to the West in order to preach Vedanta.

4. EWD1 p.295, YN1 p.277, SND1 pp. 426-27, Sam1 p.8: During early months of 1892, it was in Porbandar or Junagadh that Swamiji first heard about the great religious convention that was going to be held sometime in 1893 at Chicago.

   At Junagadh, the idea first came to Swamiji's mind to go to the West and specially to attend the Parliament of Religions in Chicago, the purpose being to deliver the spiritual message of India. So when Pandit Pandurang inspired Swamiji to go to the West to preach Sanatana Dharma, Swamiji was glad to hear these, because they coincided with his own thought which as yet was vague. He had expressed this to C.H. Pandya at Junagadh.

5. EWD1 p.304, YN1 p.285, SND1 p.444: At the end of July 1892 when Swamiji was in Khandwa, he gave a serious thought on attending the Parliament of Religions in Chicago, about which he had already heard in Porbandar and possibly also at Junagadh. He said to his host Haridasbabu, "If someone helps with the passage money, all will be well, and I shall go."

6. CW 5 pp.14-15: On 20 Sep 1892, in a letter from Bombay to Pandit Shankarlal of Khetri, Swamiji supported journey or voyages to distant foreign lands.

7. EWD1 p.317, Rem V p.28 & p.32: In the third week of October Swamiji was the guest of Haripada Mitra in Belgaum for 9 days from 19th October to 27 October 1892. One day, Swamiji told his host that he intended to sail for America to attend the Parliament of Religions to be held in Chicago. The host wanted to raise subscriptions from Belgaum, but Swamiji did not agree to it.

8. EWD1 p.324, SND1 p.473, YN1 p.305, Sam1 p.88: During the month of November 1892, Swamiji was in Mysore. In response to the Maharaja of Mysore Sri Chamarajendra Wadiyar's wish to do something for him, Swamiji spoke about his mission, condition of India, Her great possessions both philosophical and spiritual and Her need. He also spoke about his mission of going to America for preaching Vedanta in exchange of education of Indians in modern industry, agriculture and other

technical sciences. The Maharaja and his Prime Minister regarded Swamiji as 'the man born for the regeneration of India.' The Maharaja came forward with an offer of paying the expenses for his trip. Swamiji declined the offer for the time being and decided to take a final decision after visiting Rameswaram.

9. EWD1 p.336: During December 1892, at Trivandrum Prof Sundararama Iyer told in his reminiscences that upon being asked about the Parliament of Religions Swamiji told him that he (Swamiji) had been asked by the Maharaja of Mysore to be present there as the representative of Hinduism.

10. EWD1 p.345 and p.372, YN1 p.321: Swamiji met Bhaskara Setupati, the king of Ramnad, at the end of December 1892. Raja persistently urged Swamiji to go to the Parliament of Religions in Chicago. The Raja promised to give him rupees ten thousand for this purpose.

11. Nik p.109: The author states that at Rameswaram Swamiji met Bhaskara Setupati, the Raja of Ramnad. The Raja urged Swamiji to represent India at the Parliament of Religions in Chicago and promised to help him in his venture.

12. AP p.83: In Madras, during early months of 1893, Alasinga Perumal asked him, "Why should you not participate in the Parliament of Religions in Chicago?" Swamiji replied, "If Mother wills, I will go."

13. AP p.88: Sir S. Subrahmania Iyer, the first Indian pleader and the then judge of Madras High Court, requested Swamiji formally to participate in the Parliament of Religions in Chicago.

14. Sam1 pp.102-07, PB March 1920 pp.68-69: Mr K. Natarajan's report: '… It was at the meeting of Triplicane Literary Society of Madras where it was decided that Swamiji should be sent to Chicago Congress … '.

15. CW 8 pp.301-02: On May 1893, during his second visit to Khetri, in a letter to Dewan Haridas Viharidas Desai of Junagadh (whom he knew from early 1892), Swamiji wrote, "... You may remember that I had from before a desire to go to Chicago ... ".

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E.N.93.8 (Text page: 4 May 1893)

Maharaja Ajit Singh's support to Swamiji's family:

PB February 1984 pp.68-71, MDG2 pp.114-15, BS (2013) pp.138-39, and pp.140-42, and p.148, CW 9 (2013) pp.214-17:

Swamiji mentioned many a time that Raja Ajit Singh was his only friend in this world. This friendship began during Swamiji's stay at Mount Abu in June 1891 and became stronger during his stay with Raja Ajit Singh at Jaipur and Khetri till the end of October 1891. The bond of friendship was based on love and respect for each other. Raja Ajit Singh became his disciple and was very much devoted to his Guru. During Swamiji's stay at Khetri in 1891, as a sincere disciple, the Raja wanted to know about his guru's pre-monastic family life and about the members of the family and other details. Ever since his father's death Swamiji had agony for his widowed mother and young brothers and sisters and for the maintenance of their family expenses. He might have told the Raja, being intimate, about his worry and also about his

incapability to support his mother's expenses in spite of being her eldest son. This touched the heart of Raja Ajit Singh and he started writing confidentially to Sarat Maharaj, Yogen Maharaj and Mr Sannyal in Calcutta enquiring about Swamiji's family. It is not clear whether he started to send monetary help to Swamiji's family on regular basis from then. But from Mahendranath's reminiscences, we are sure that he sent one hundred rupees to Swamiji's mother as pranami on the happy occasion of the birth of his son Jaisingh on 26 January 1893. The Raja secretly maintained contact with Mahendranath Dutta from time to time. Probably he helped but did it secretly.

From Swamiji's letter to Maharaja Ajit Singh on 15 February 1893 from Madras, we find that Swamiji requested him to take care of his mother arranging for her sustenance so that she would not starve.

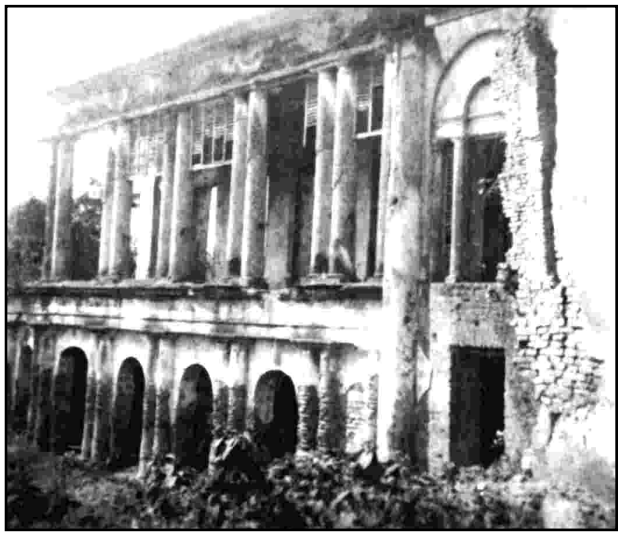
During the second visit of Swamiji to Khetri (21 April to 9 May 1893) when Swamiji's journey to the West was confirmed, to relieve his guru from any tension regarding his mother, Raja Ajit Singh promptly started sending rupees one hundred per month to Swamiji's mother till his death in 1901 and this started from the month of May 1893 itself. Mahendranath Dutta's two letters dated 2 June and 13 June 1893 confirm this. From Mahendranath Dutta's letter of 22 March 1893, to the Maharaja, it is evident that he wrote that letter in reply to the Maharaja's letter of 10 March (PB February 1984 p.69) enquiring about his studies. They used to have regular correspondence. His memoir (MDG2 pp. 114-15) noted that the Raja used to write to him twice every month personally (evidently to keep the matter confidential) as a humble devotee of Swamiji. Perhaps, the Raja used to send monetary help to Swamiji's family secretly since the beginning of 1893, but surely on regular basis from May 1893 till his death. Swami Ramakrishnananda's letter to Maharaja Ajit Singh on 13 June 1893 and Swami Shivananda's letter to Raja Ajit Singh on 20 July 1893 confirmed their gratefulness for the Raja's kindness in looking after Swami Vivekananda's household affairs.

Swamiji showed his gratefulness to the Raja for helping his mother in a letter of 1 December 1898 from Belur Math. Swamiji wrote to the Raja of Khetri that he (the Raja) made it possible for him (Swamiji) to get rid of extreme anxiety and made him face the world and do some work.

♦♦♦

Parivrajaka life of
Swami Vivekananda
Photographs and Route Maps

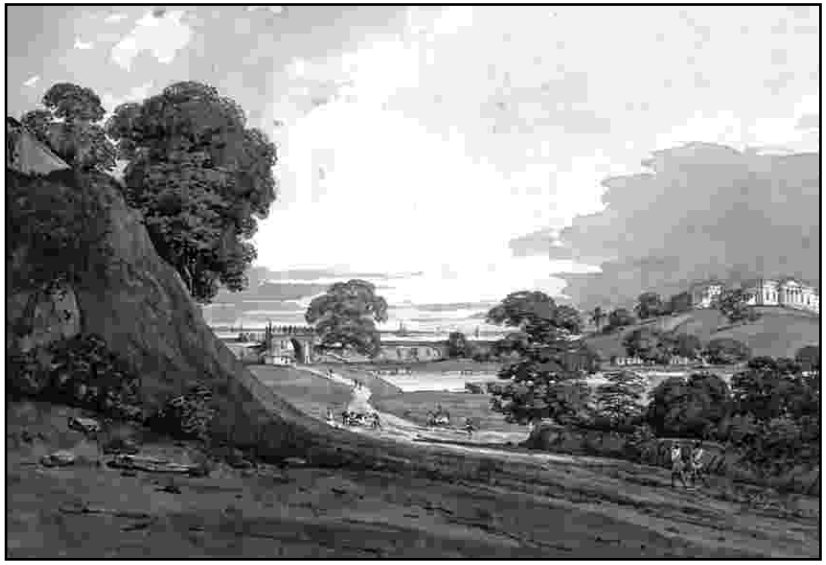
Calcutta 1880



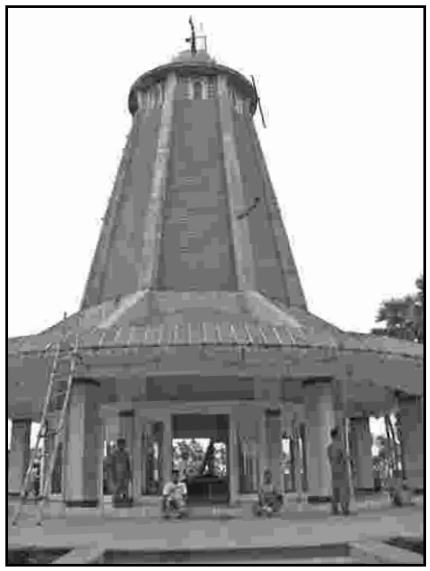
Baranagore Math (1886)

Swamiji 1887-1890

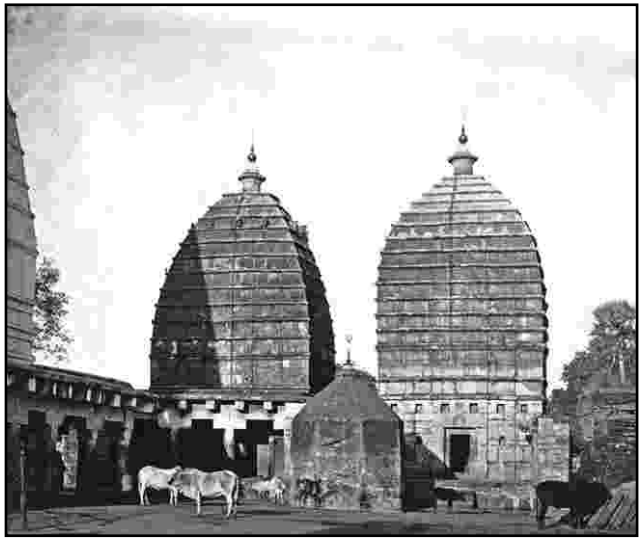
Swami Akhandananda



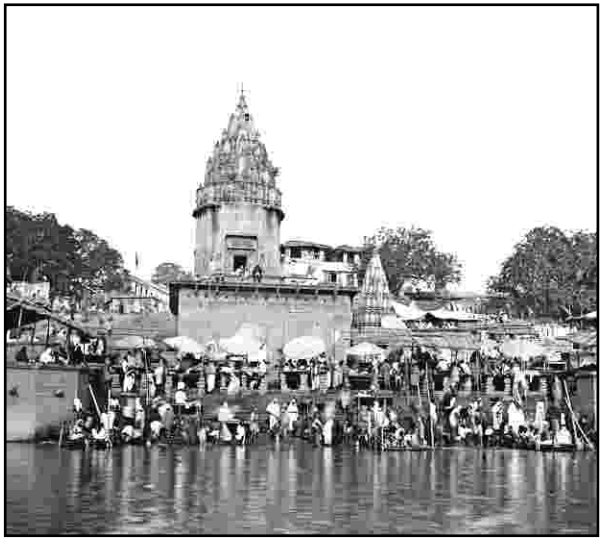
Old Bhagalpur 1880



Kuppa-Ghat, Bhagalpur. (Samadhi of Maharshi Mehi Paramahamsa)



Temple of Vaidyanath Shiva, Deoghar, Swamiji visited with Swami Akhandananda, August 1890

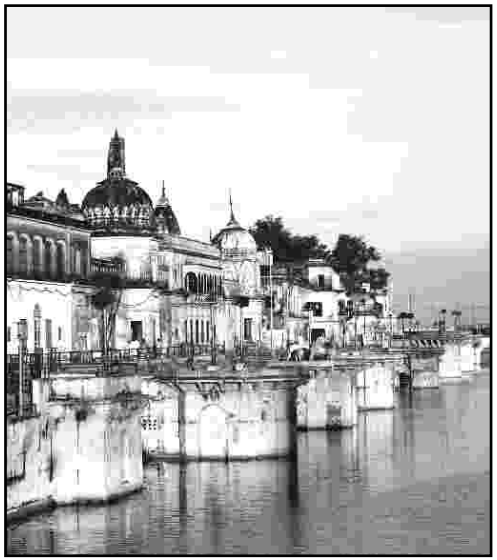


Varanasi (Benares) View of Dashashwamedh Ghat, 1883

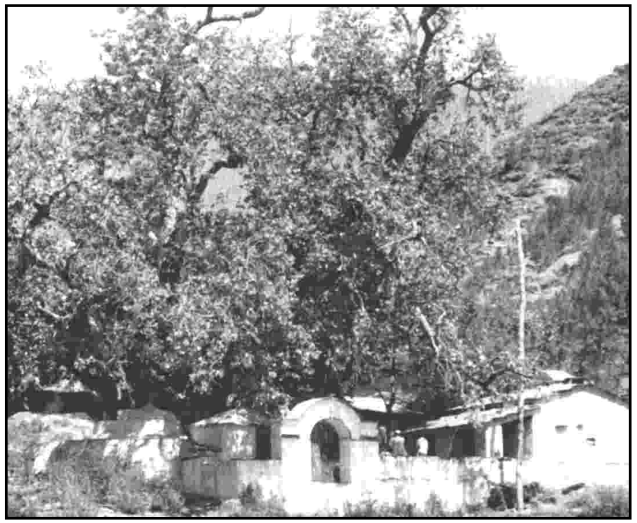
Pramadadas Mitra, host of Swamiji at Varanasi

Pramadadas Mitra's palatial residence at Chowkhamba where Swamiji stayed

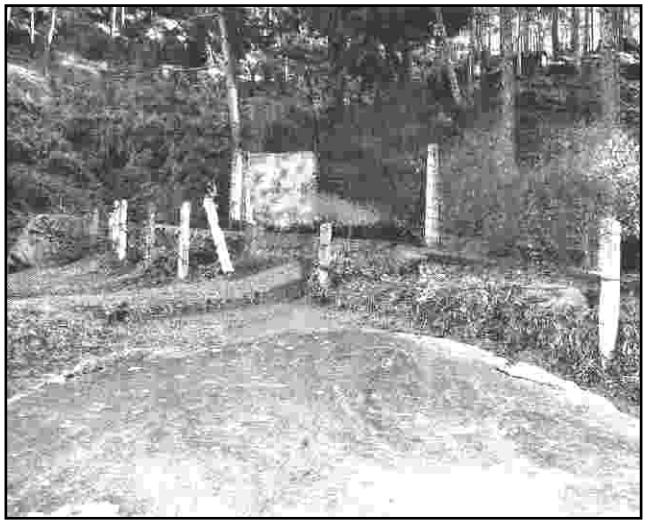
Temple of Viswanath at Varanasi Swamiji visited



A ghat on the bank of the holy river Sarayu at Ayodhya



Peepul tree at Kakrighat, where Swamiji meditated



The stone near the Muslim Cemetery at Almora where Swamiji fainted

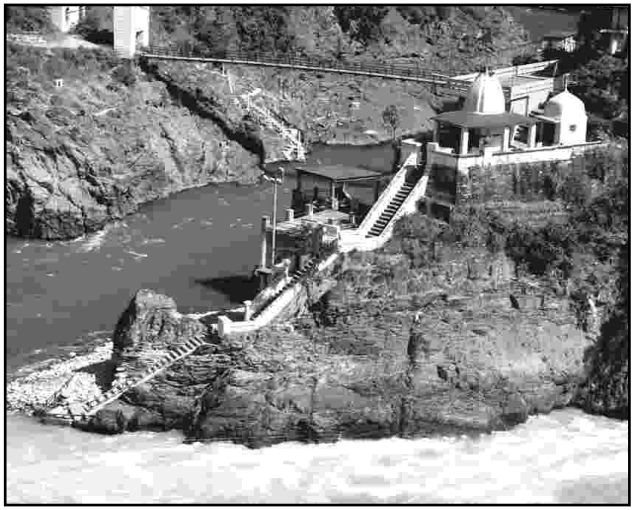
Lala Badri Sah, host of Swamiji at Almora

Vivekananda Resting Hall built in July 1971, near the place where Swamiji fainted at Almora

House of Lala Badri Sah where Swamiji stayed at Almora

Kasardevi Cave Temple at Almora where in the cave Swamiji had a strange experience

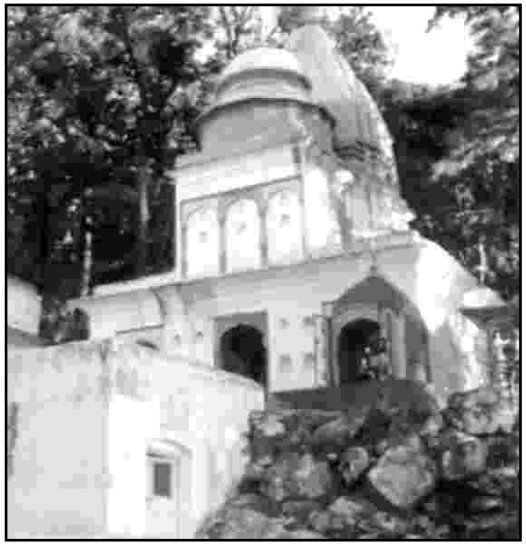
Karnaprayag, Swamiji stayed here for a few days



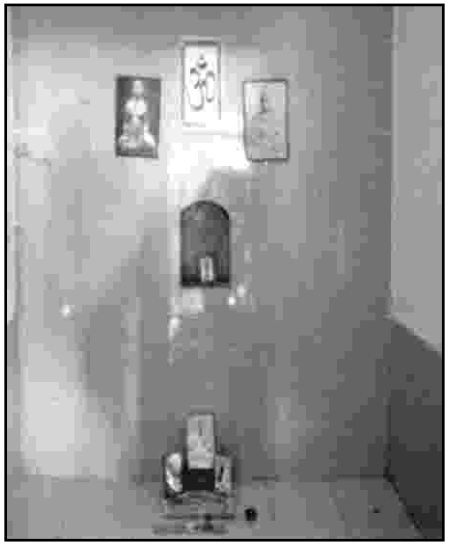
Rudraprayag, Swamiji stayed here for a few days

Alakananda River

Tehri Garhwal: Swamiji longed to see the Bhagirathi (Ganga) river



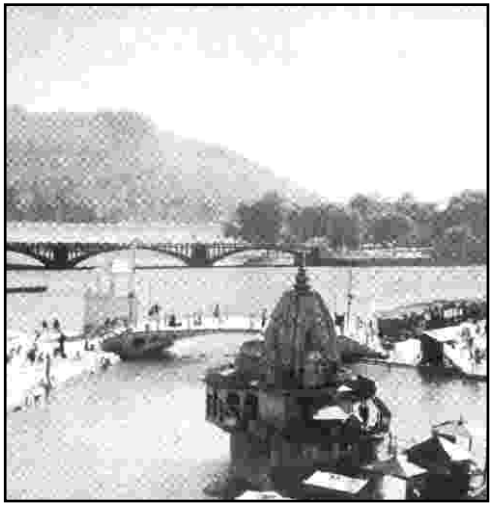
Bauri Shiva Temple near Rajpur, Swamiji met Swami Turiyananda here



The cave at Rajpur, where Swami Turiyananda meditated

Hrishikesh, where Swamiji stayed in 1891

Temple of Chandeshwar Mahadev at Hrishikesh



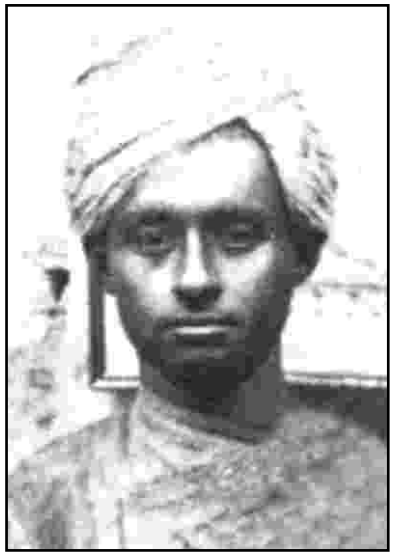
A view of Hardwar

Dr Trailokyanath Ghosh,
host of Swamiji at Meerut

Residence of Dr T. N. Ghosh at Meerut
where Swamiji stayed in December 1890

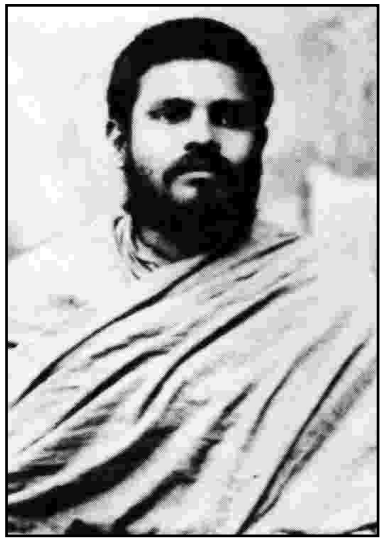
'Second Baranagore Math'
Sheth Lala Nanda Ram Gupta's garden-house

Seven direct-disciples of Sri Ramakrishna at the 'Second Baranagore Math' in Meerut



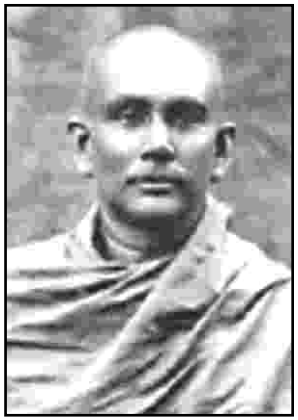
Swami Akhandananda

Swami Vivekananda

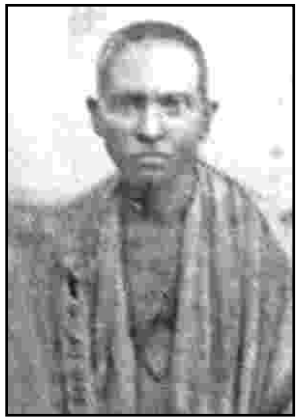


Swami Saradananda

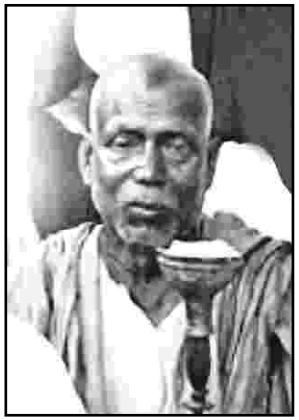
Swami Brahmananda



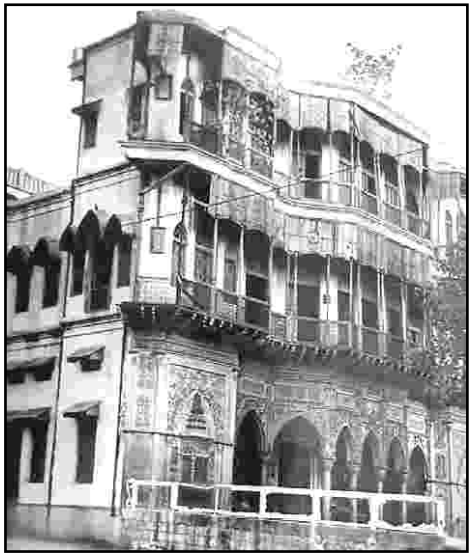
Swami Turiyananda



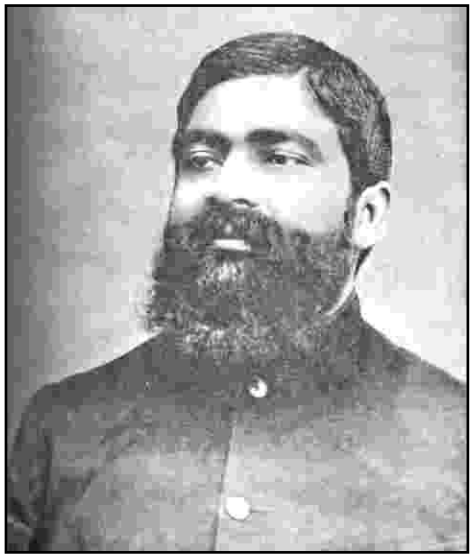
Swami Kripananda



Swami Advaitananda



'Seth Shyamaldas ki Haveli' in Delhi, where Swamiji stayed during 1891



Dr Hemchandra Sen, physician of Delhi, whom Swamiji visited

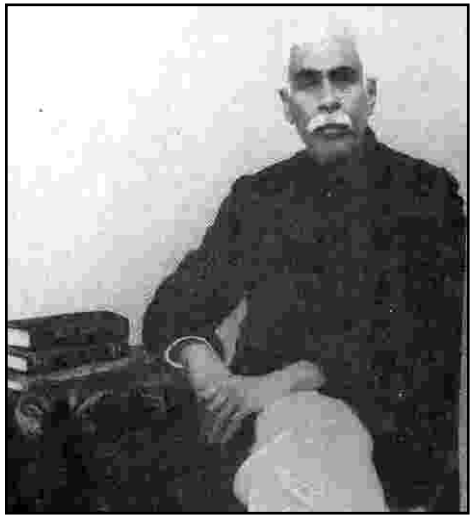
Maharaja Mangal Singh of Alwar

Govinda Sahay, Swamiji's Alwar- disciple

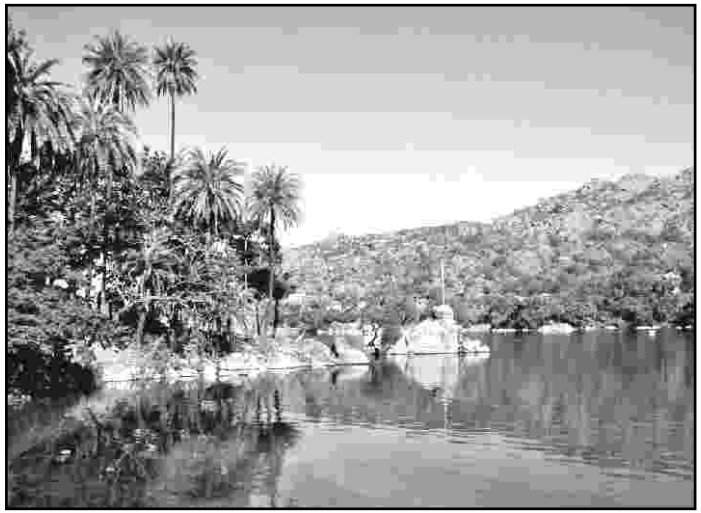
Sardar Hari Singh Ladkani, host of Swamiji at Jaipur

Main Street, Jeypore, Rajputana 1890: a procession

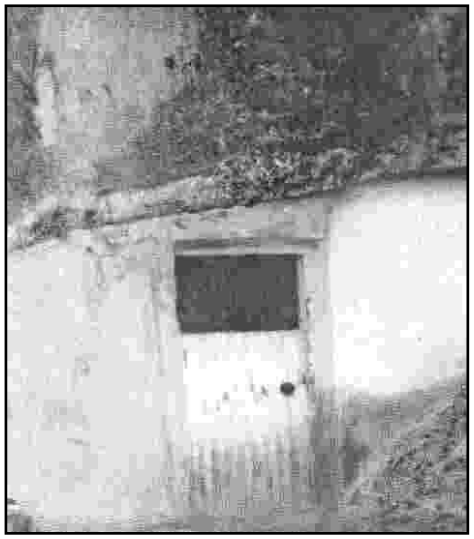
Pandit Suraj Narain of Jaipur with whom Swamiji used to have discussion



Sansarchandra Sen (Jaipur), Swamiji probably stayed in his house, 1891

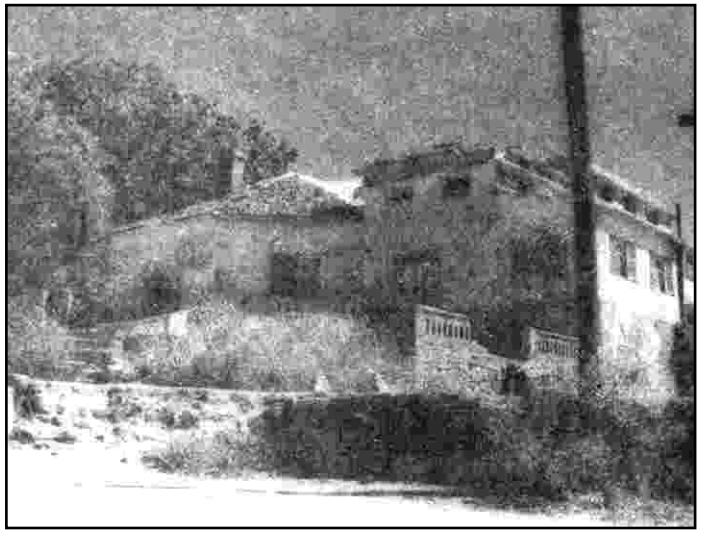


Nakki Lake, Mount Abu. Swamiji used to stroll along Bailey's Walk, 1891



Champa-Gupha at Mount Abu, Swamiji stayed (doors added later on)

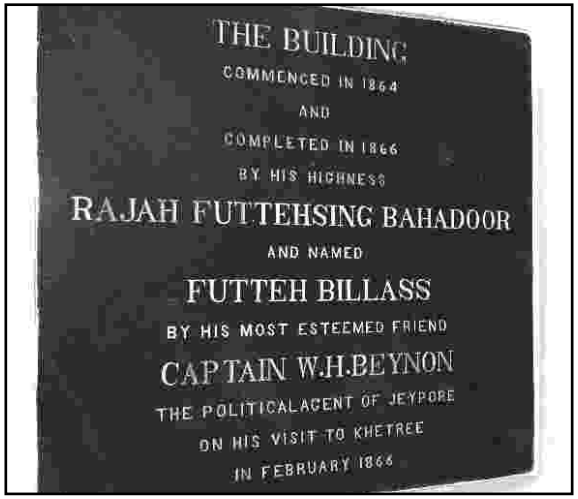
Vakil, Sri Faiz Ali Khan Faiz, host of Swamiji at Mount Abu



Kishangarh Kothi of Vakil Sri Faiz Ali Khan Faiz where Swamiji stayed at Mount Abu

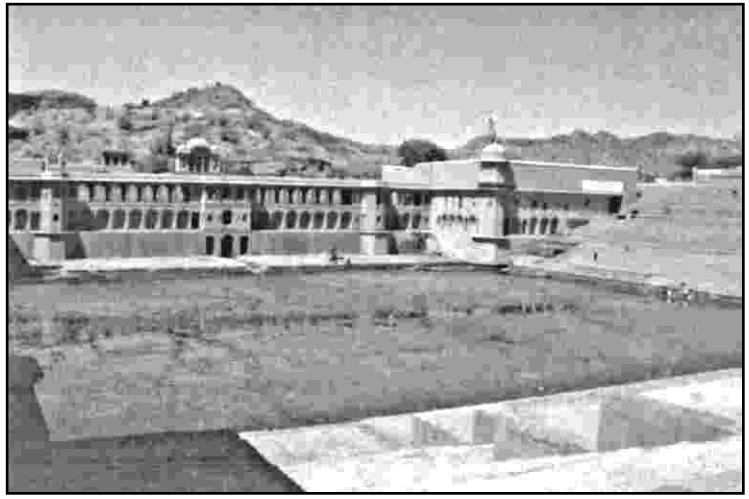
Maharaja Ajit Singh of Khetri, host of Swamiji at Khetri

Maharaja's Palace at Khetri where Swamiji stayed (Ramakrishna Mission, Khetri, Rajasthan)



Name of Khetri Palace – FUTTEH BILLASS

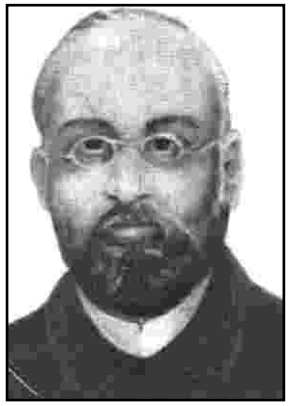
Munshi Jagmohanlal, Dewan of Khetri



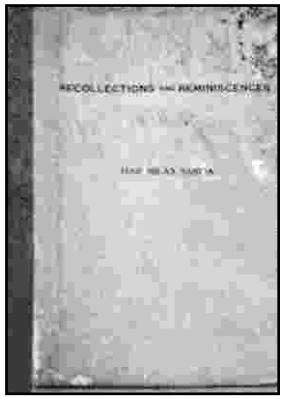
Pannalal Tank (talav), Khetri

Pandit Narayandas, Swamiji took lessons of Panini's Ashtadhyayi

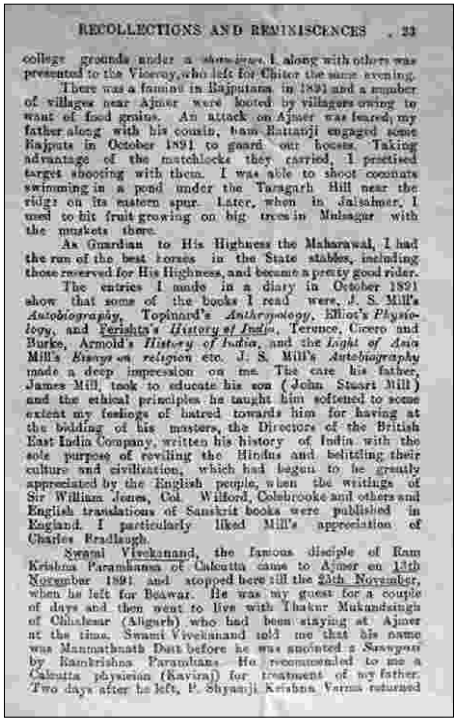
Har Bilas Sarda, host of Swamiji at Ajmer, Rajasthan



Shyamji Krishna Varma of Mandvi, host of Swamiji at Ajmer



'Recollection and Reminiscences' by Har Bilas Sarda, Vedic Yantralaya, Ajmer, 1951



RECOLLECTIONS AND REMINISCENCES 23

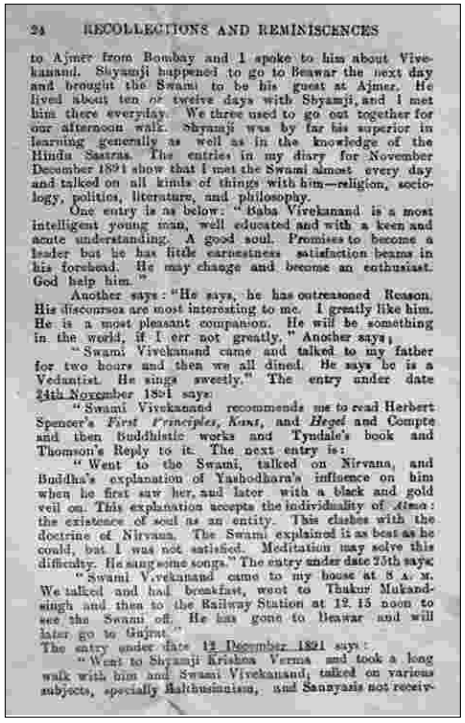
college grounds under a shamiana, I, along with others was presented to the Viceroy, who left for Chitor the same evening.

There was a famine in Rajputana in 1891 and a number of villages near Ajmer were looted by villagers owing to want of food grains. An attack on Ajmer was feared, my father along with his cousin, Ram Rattanji engaged some Rajputs in October 1891 to guard our houses. Taking advantage of the matchlocks they carried, I practised target shooting with them. I was able to shoot coconuts swimming in a pond under the Taragarh Hill near the ridge on its eastern spur. Later, when in Jaisalmer, I used to hit fruit growing on big trees in Malsagar with the muskets there.

As Guardian to His Highness the Maharawal, I had the run of the best horses in the State stables, including those reserved for His Highness, and became a pretty good rider.

The entries I made in a diary in October 1891 show that some of the books I read were, J. S. Mill's *Autobiography*, Topinard's *Anthropology*, Elliot's *Physiology*, and Ferishta's *History of India*, Terunce, Cicero and Burke, Armold's *History of India*, and the *Light of Asia* Mill's *Essays on religion* etc. J. S. Mill's *Autobiography* made a deep impression on me. The care his father, James Mill, took to educate his son (John Stuart Mill) and the ethical principles he taught him softened to some extent my feelings of hatred towards him for having at the bidding of his masters, the Directors of the British East India Company, written his history of India with the sole purpose of reviling the Hindus and belittling their culture and civilization, which had begun to be greatly appreciated by the English people, when the writings of Sir William Jones, Col. Wilford, Colebrooke and others and English translations of Sanskrit books were published in England. I particularly liked Mill's appreciation of Charles Bradlaugh.

Swami Vivekanand, the famous disciple of Ram Krishna Paramhansa of Calcutta came to Ajmer on 13th November 1891 and stopped here till the 25th November, when he left for Beawar. He was my guest for a couple of days and then went to live with Thakur Mukandsingh of Chhalesar (Aligarh) who had been staying at Ajmer at the time. Swami Vivekanand told me that his name was Manmathnath Dutt before he was anointed a Sanyasi by Ramkrishna Paramhans. He recommended to me a Calcutta physician (Kaviraj) for treatment of my father. Two days after he left, P. Shyamji Krishna Varma returned



24 RECOLLECTIONS AND REMINISCENCES

to Ajmer from Bombay and I spoke to him about Vivekanand. Shyamji happened to go to Beawar the next day and brought the Swami to be his guest at Ajmer. He lived about ten or twelve days with Shyamji, and I met him there everyday. We three used to go out together for our afternoon walk. Shyamji was by far his superior in learning generally as well as in the knowledge of the Hindu Sastras. The entries in my diary for November December 1891 show that I met the Swami almost every day and talked on all kinds of things with him—religion, sociology, politics, literature, and philosophy.

One entry is as below: "Baba Vivekanand is a most intelligent young man, well educated and with a keen and acute understanding. A good soul. Promises to become a leader but he has little earnestness satisfaction beams in his forehead. He may change and become an enthusiast. God help him."

Another says: "He says, he has outreasoned Reason. His discourses are most interesting to me. I greatly like him. He is a most pleasant companion. He will be something in the world, if I err not greatly." Another says;

"Swami Vivekanand came and talked to my father for two hours and then we all dined. He says he is a Vedantist. He sings sweetly." The entry under date 24th November 1891 says:

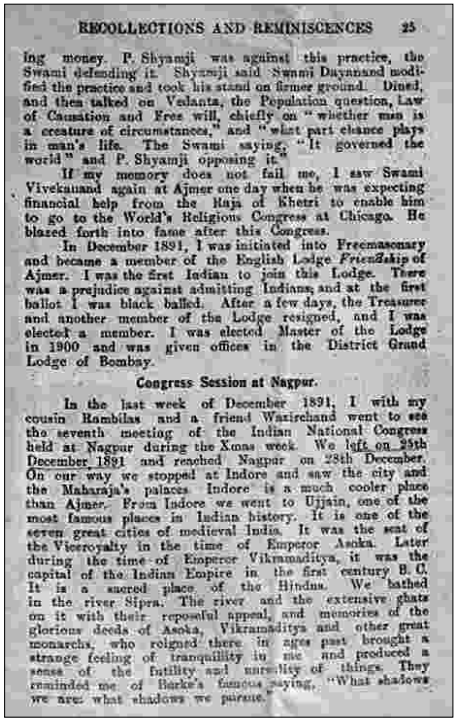
"Swami Vivekanand recommends me to read Herbert Spencer's *First Principles*, *Kant*, and *Hegel* and Compte and then Buddhistic works and Tyndale's book and Thomson's Reply to it. The next entry is:

"Went to the Swami, talked on Nirvana, and Buddha's explanation of Yashodhara's influence on him when he first saw her, and later with a black and gold veil on. This explanation accepts the individuality of *Atma*: the existence of soul as an entity. This clashes with the doctrine of Nirvana. The Swami explained it as best as he could, but I was not satisfied. Meditation may solve this difficulty. He sang some songs." The entry under date 25th says:

"Swami Vivekanand came to my house at 8 A. M. We talked and had breakfast, went to Thakur Mukandsingh and then to the Railway Station at 12.15 noon to see the Swami off. He has gone to Beawar and will later go to Gujrat."

The entry under date 12 December 1891 says:

"Went to Shyamji Krishna Verma and took a long walk with him and Swami Vivekanand, talked on various subjects, specially Malthusianism, and Sanyasis not receiv-



RECOLLECTIONS AND REMINISCENCES 25

ing money. P. Shyamji was against this practice, the Swami defending it. Shyamji said Swami Dayanand modified the practice and took his stand on firmer ground. Dined, and then talked on Vedanta, the Population question, Law of Causation and Free will, chiefly on "whether man is a creature of circumstances," and "what part chance plays in man's life. The Swami saying, "It governed the world" and P. Shyamji opposing it."

If my memory does not fail me, I saw Swami Vivekanand again at Ajmer one day when he was expecting financial help from the Raja of Khetri to enable him to go to the World's Religious Congress at Chicago. He blazed forth into fame after this Congress.

In December 1891, I was initiated into Freemasonary and became a member of the English Lodge *Friendship* of Ajmer. I was the first Indian to join this Lodge. There was a prejudice against admitting Indians, and at the first ballot I was black balled. After a few days, the Treasurer and another member of the Lodge resigned, and I was elected a member. I was elected Master of the Lodge in 1900 and was given offices in the District Grand Lodge of Bombay.

Congress Session at Nagpur.

In the last week of December 1891, I with my cousin Rambilas and a friend Wazirchand went to see the seventh meeting of the Indian National Congress held at Nagpur during the Xmas week. We left on 25th December 1891 and reached Nagpur on 28th December. On our way we stopped at Indore and saw the city and the Maharaja's palaces. Indore is a much cooler place than Ajmer. From Indore we went to Ujjain, one of the most famous places in Indian history. It is one of the seven great cities of medieval India. It was the seat of the Viceroyalty in the time of Emperor Asoka. Later during the time of Emperor Vikramaditya, it was the capital of the Indian Empire in the first century B. C. It is a sacred place of the Hindus. We bathed in the river Sipra. The river and the extensive ghats on it with their reposeful appeal, and memories of the glorious deeds of Asoka, Vikramaditya and other great monarchs, who reigned there in ages past brought a strange feeling of tranquility in me and produced a sense of the futility and unreality of things. They reminded me of Burke's famous saying, "What shadows we are: what shadows we pursue."

Book pages: 23 – 25 mentioning Swami Vivekananda's stay at Ajmer, Rajasthan during the month of November-December 1891

Shri Lalshankar Umiashankar Trivedi, host of Swamiji at Ahmedabad.

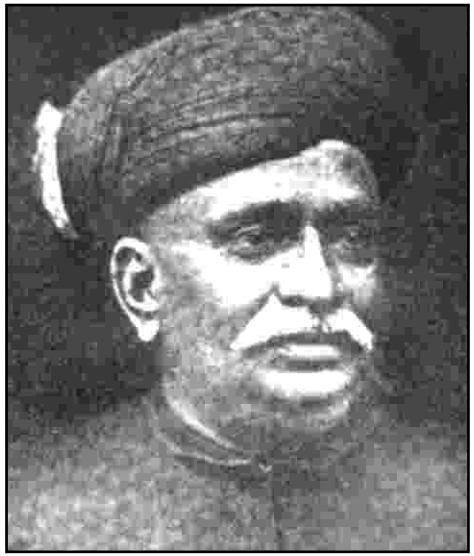
The house of Lalshankar Umiashankar, where Swamiji stayed

Thakore Saheb of Limbdi, Sri Jaswant Singh, host of Swamiji

The Royal Palace with Durbar Hall at Limbdi where Swamiji stayed

Maharaja of Bhavnagar Sir Raol Takhtsinhji Jaswantsinhji

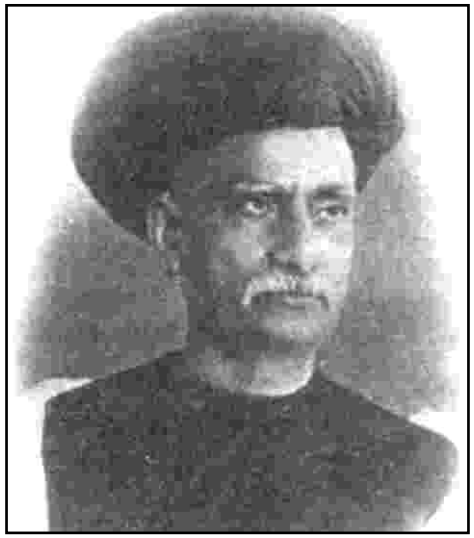
Swami Sachchidananda Saraswati of Bhavnagar, Swamiji might have met



Dewan Haridas Viharidas Desai of Junagadh, host of Swamiji

House of Shri Haridas Viharidas Desai at Junagadh, where Swamiji stayed (presently demolished)

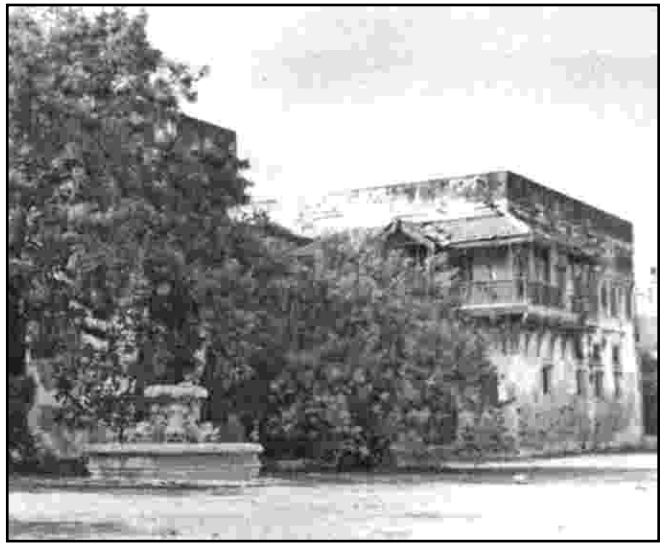
Mr Chhaganlal Harilal Pandya, host of Swamiji at Junagadh



Shri Mansukhram Suryaram Tripathi, host of Swamiji at Junagadh

Dewan Pandit Shankar Pandurang, host of Swamiji at Porbandar

'Bhojeshwar bungalow' at Porbandar, where Swamiji stayed

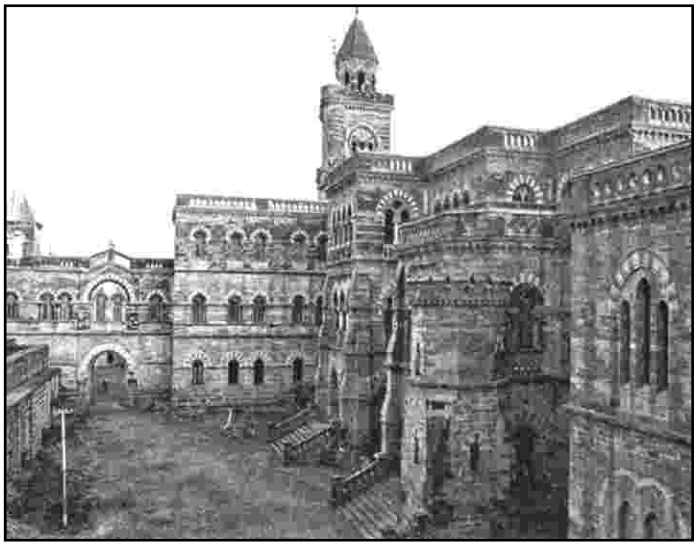


Old Darbargadh Palace, Porbandar, where Swamiji stayed

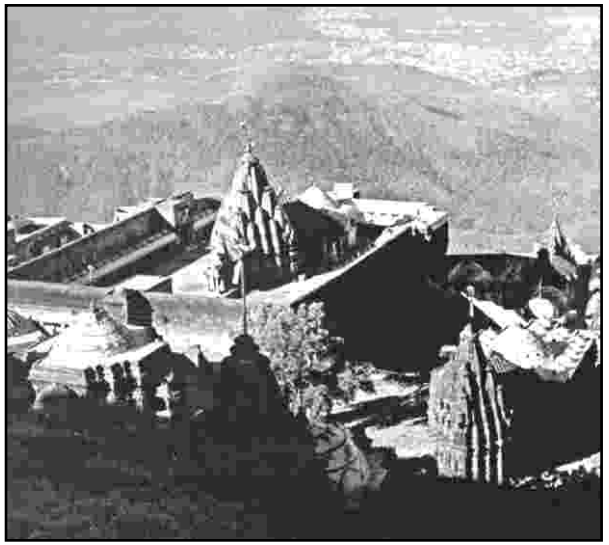
Sri Vikmatji, Maharaja of Porbandar, host of Swamiji

The house of Dewan of Bhuj, where Swamiji stayed

Maharao Khengarji III Sawai Bahadur, host of Swamiji at Bhuj



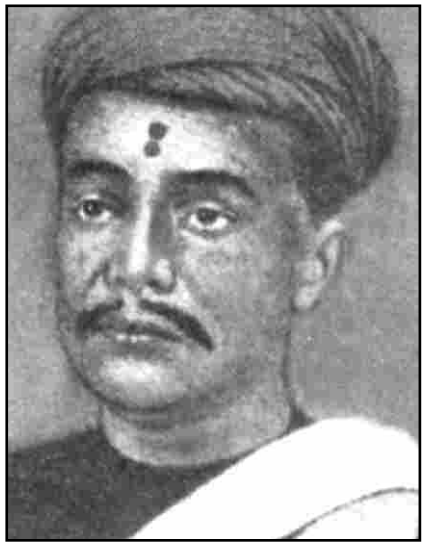
'Prag Mahal' (old palace) of Bhuj, where Swamiji stayed



Mount Girnar, where Swamiji stayed in a solitary cave for a few days

House of Haridas Viharidas Desai at Nadiad, where Swamiji stayed

Bechardas Viharidas Desai, host of Swamiji at Nadiad



Manilal Nabhubhai Dwivedi, whom Swamiji met at Nadiad

Bahadur Manibhai Mehta, host of Swamiji at Baroda

Dilaram Bungalow in Baroda, where Swamiji stayed

Temple at Dwarka that Swamiji visited

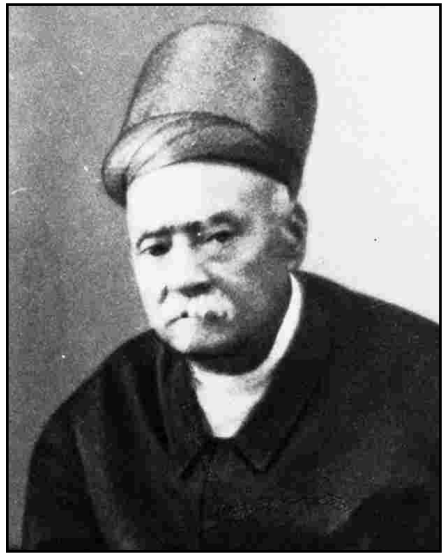
Mr Haridas Chatterji, host of Swamiji at Khandwa

A view of Bombay in 1880

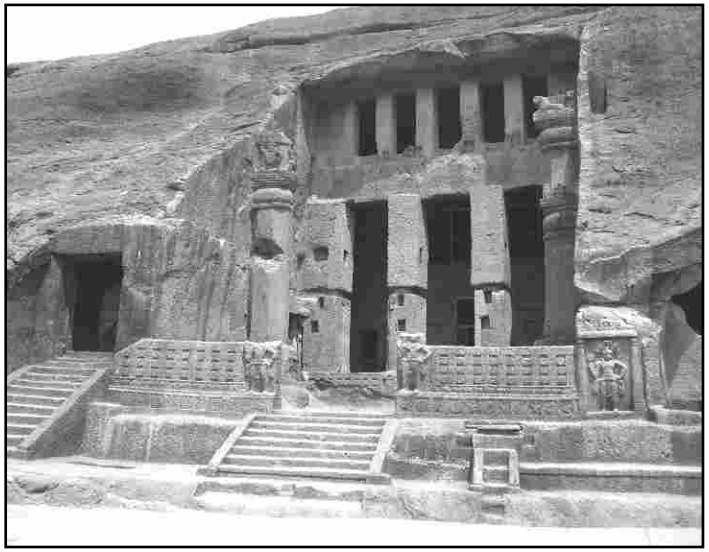
Barrister Ramdas Chhabildas, host of Swamiji in Bombay

'Samudra Villa' on Dorab Shaw Lane, Nepean Sea Road, Bombay, where Swamiji stayed

Kalipada Ghosh (Dana Kali), Swamiji's host in Bombay



Mr Chhabildas Lalubhai, co-passenger of Swamiji to America

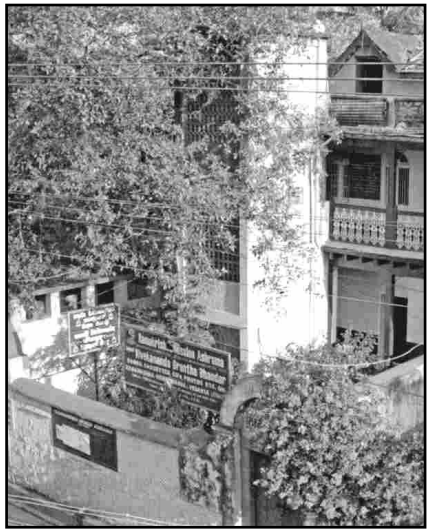


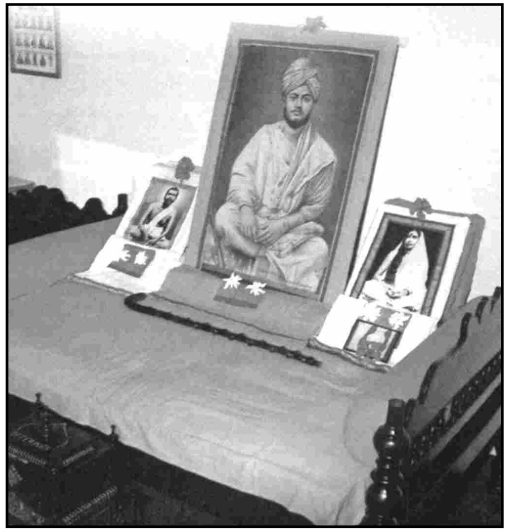
Kanheri caves in the island of Salsette (Bombay), which Swamiji visited

Lokmanya Bal Gangadhar Tilak, host of Swamiji at Poona

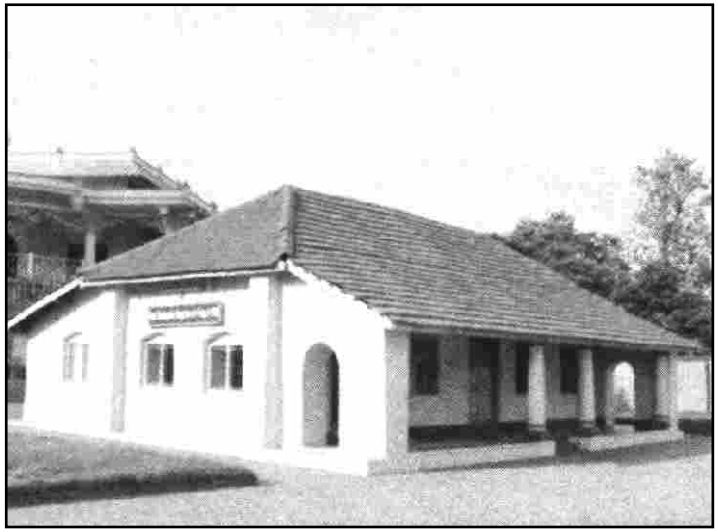
Mahalakshmi temple at Kolhapur, Swamiji visited in October 1892

Haripada Mitra, host of Swamiji at Belgaum

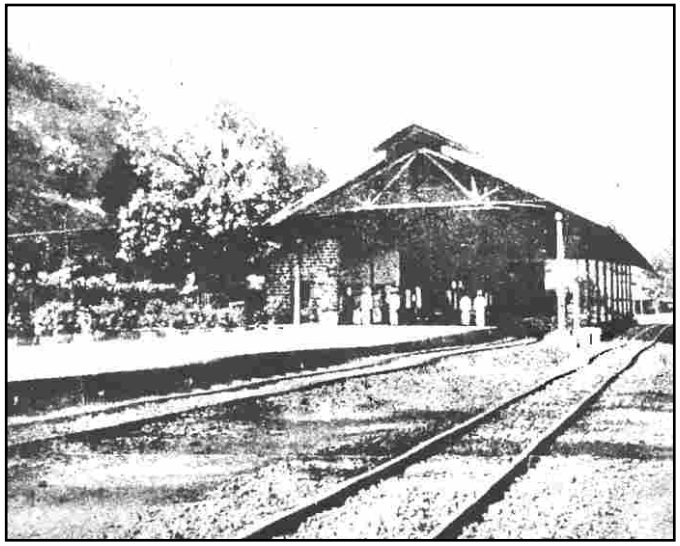




House of Sadasiva Rao Bhate at Belgaum where Swamiji stayed. The stick used by Swamiji preserved at Bhate's house. (now a part of it is a sub-centre of Ramakrishna Mission Ashrama at Belgaum)



House of Haripada Mitra, where Swamiji stayed (now included in Ramakrishna Mission Ashrama at Belgaum)



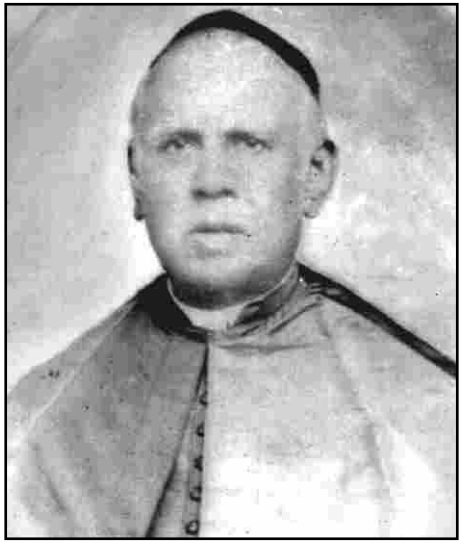
Margao Railway station:
Swamiji visited Goa during 1892

Sri Subrai Naik,
host of Swamiji at Goa

House of Subrai Naik,
where Swamiji stayed at Goa

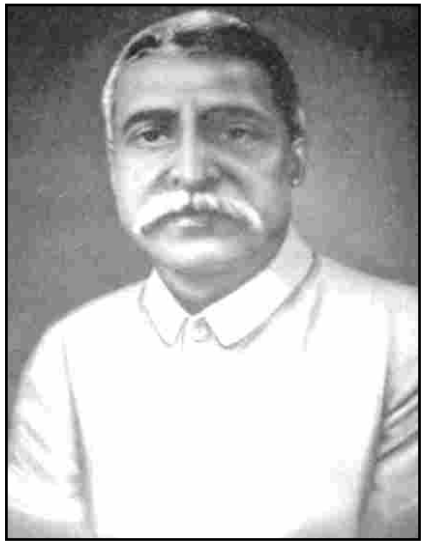
J. P. Alvares

Patriarchal Seminary of Rachol, Margao,
here swamiji stayed for a few days



Monsenhor Pedro Remigio Das
Merces Barreto, the Rachol Seminary

Vengurla Library Building, where Swamiji delivered a speech in 1892



Mama Kharupji Parvatkar

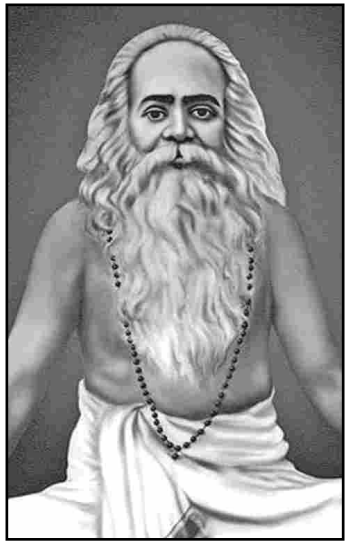
'Niranjan Math' at Mysore, where Swamiji stayed

Chamarajendra Wadiyar, host of Swamiji at Mysore

Sir K. Seshadri Iyer, host of Swamiji at Bangalore

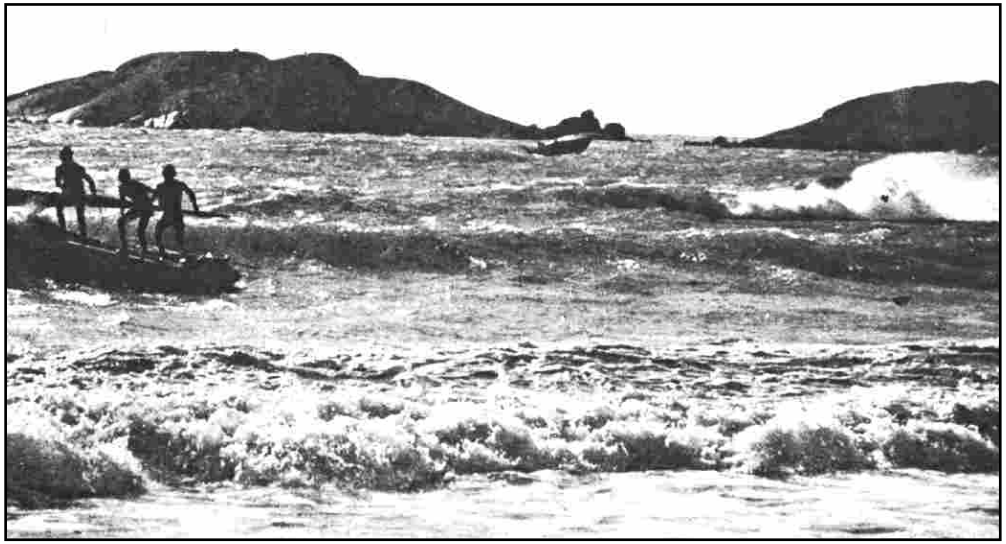
Old Shiva temple at Mysore, Swamiji might have stayed

Sadvidya Pathashala, Mysore, where Swamiji delivered a speech



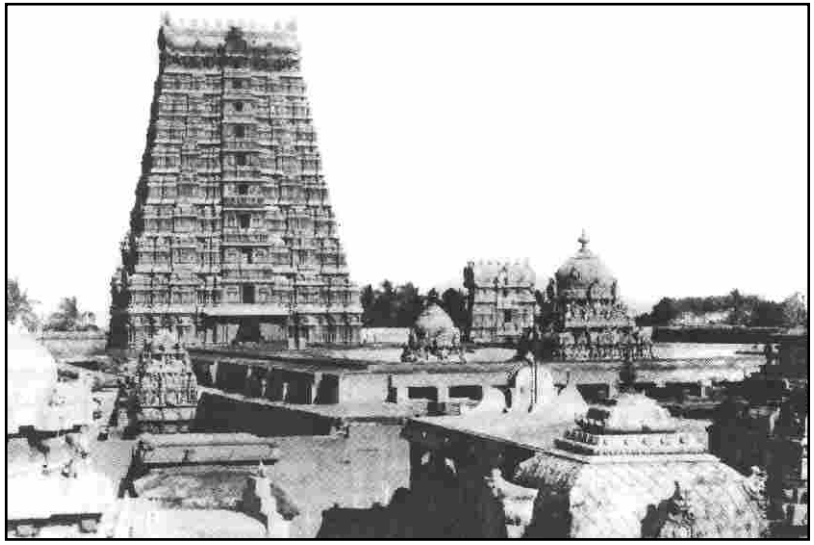
Chattambi Swami,
whom Swamiji met

K. Sundararama Iyer,
host at Trivandrum



Kanyakumari, a memorial temple of Vivekananda now adorns the rock

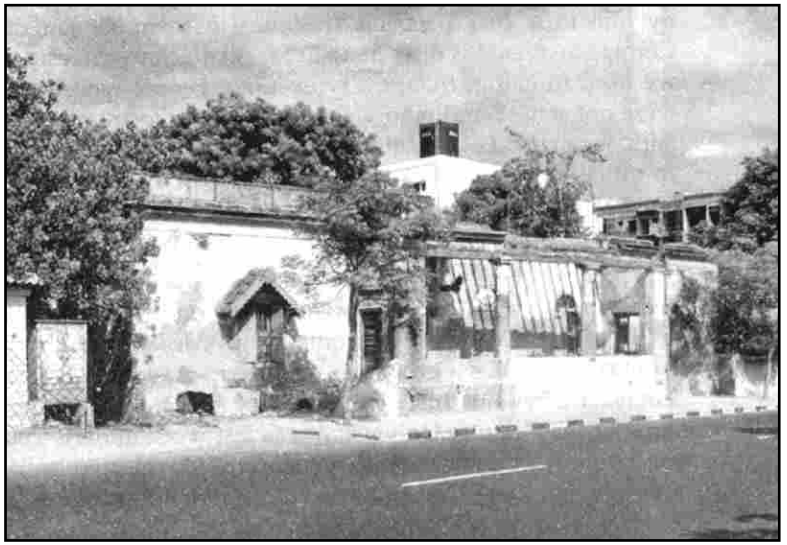
Idol of Mother Kumari
– Swamiji worshipped



Rameswaram Temple – Swamiji worshipped
the Shiva-Lingam. Rameswaram was his 'purnahuti'

Bhaskara Setupati,
Raja of Ramnad

Manmathanath Bhattacharya, host of Swamiji at Madras 1893

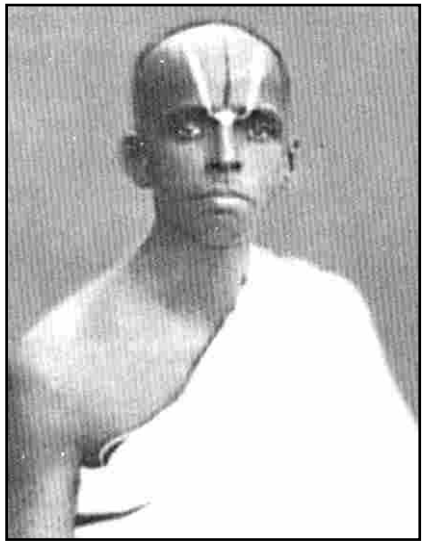


'Rahmat Bhag' on the Beach Road, St. Thome, Madras – where Swamiji stayed during 1893 (presently demolished)

Mandyam Chakravarty Alasinga Perumal (Achinga)

Dr M. C.Nanjunda Rao, disciple of Swamiji

G. G. Narasimhacharya, Madras-disciple of Swamiji

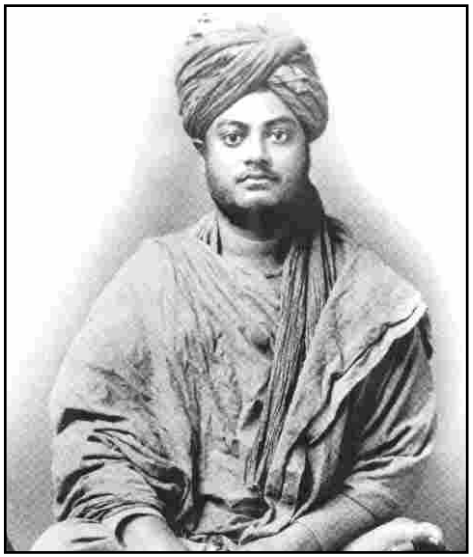


Biligiri Iyengar, owner of 'Castle Kernan'

B. R. Rajam Iyer

Swami Vivekananda as an itinerant Monk

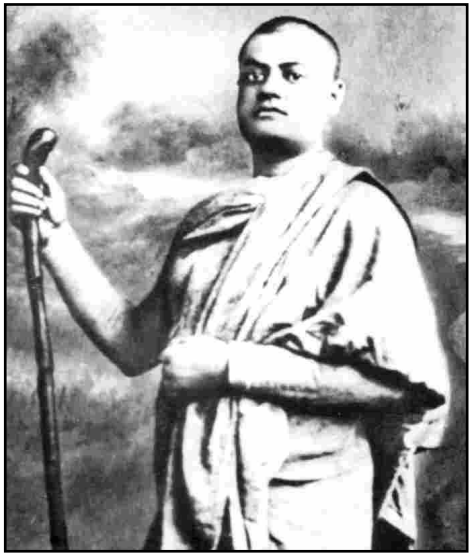
Probably at Jaipur, 1891



Probably at Jaipur, 1891

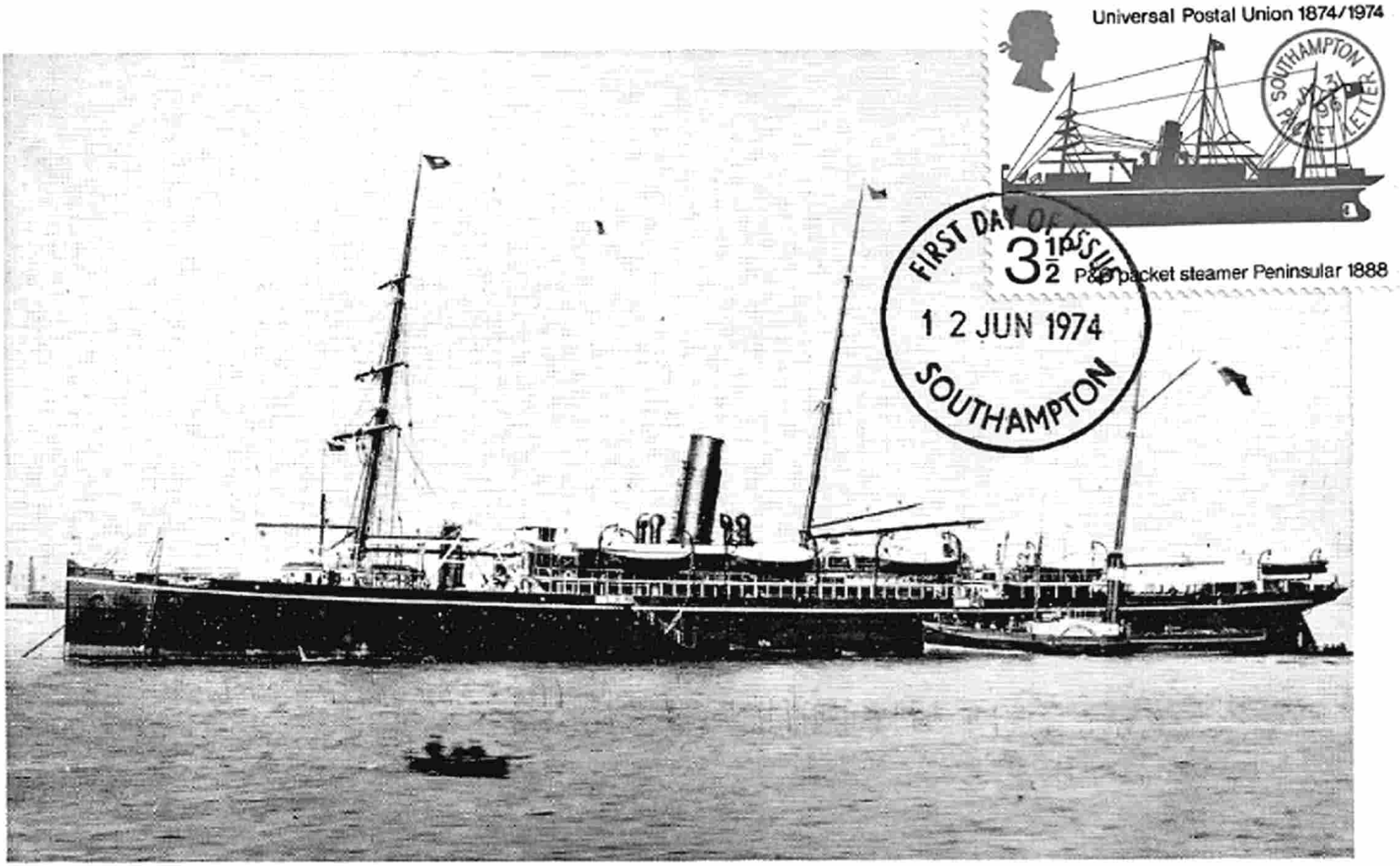
Belgaum, October 1892

Trivandrum, December 1892



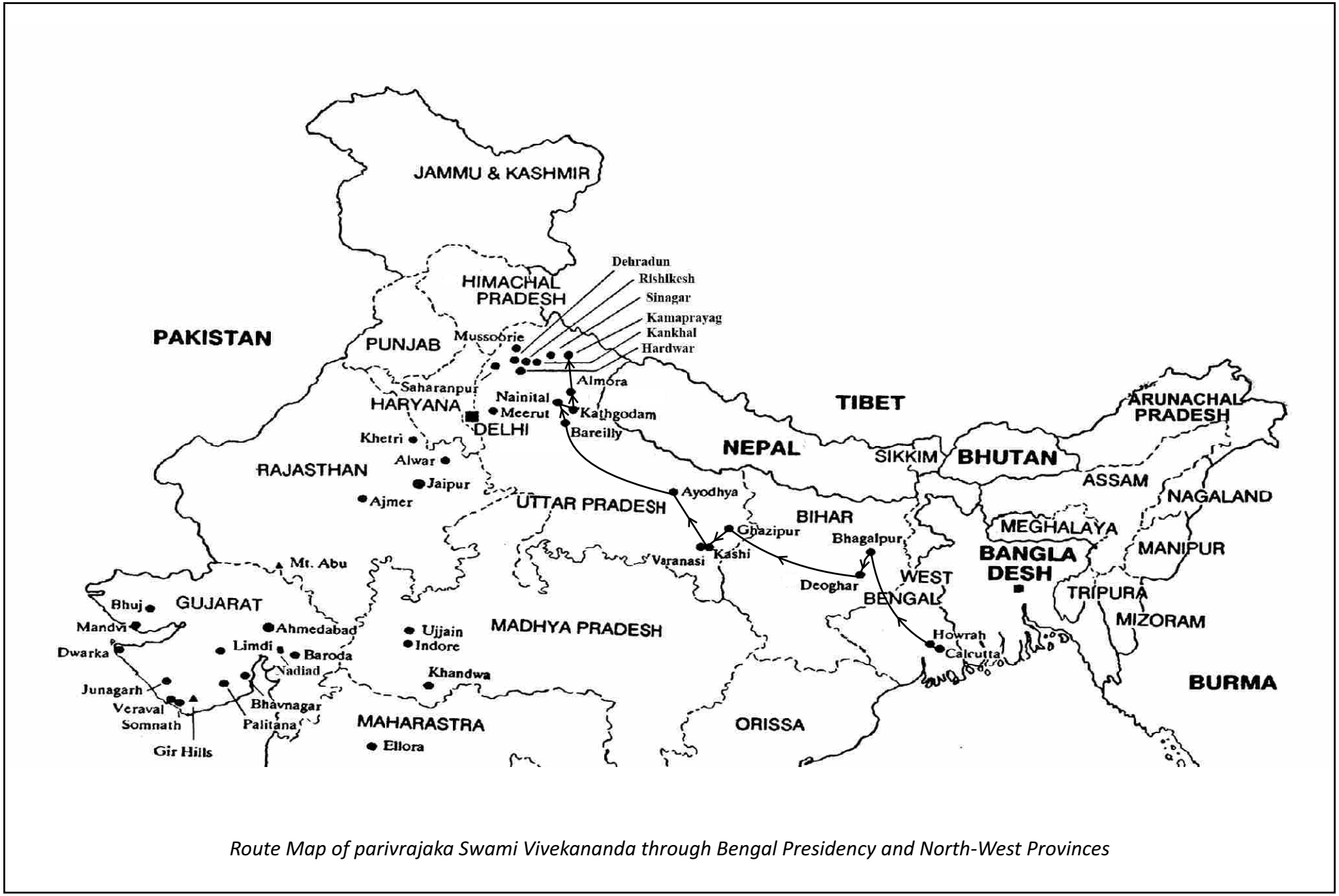
Madras, 1893

Madras, 1893

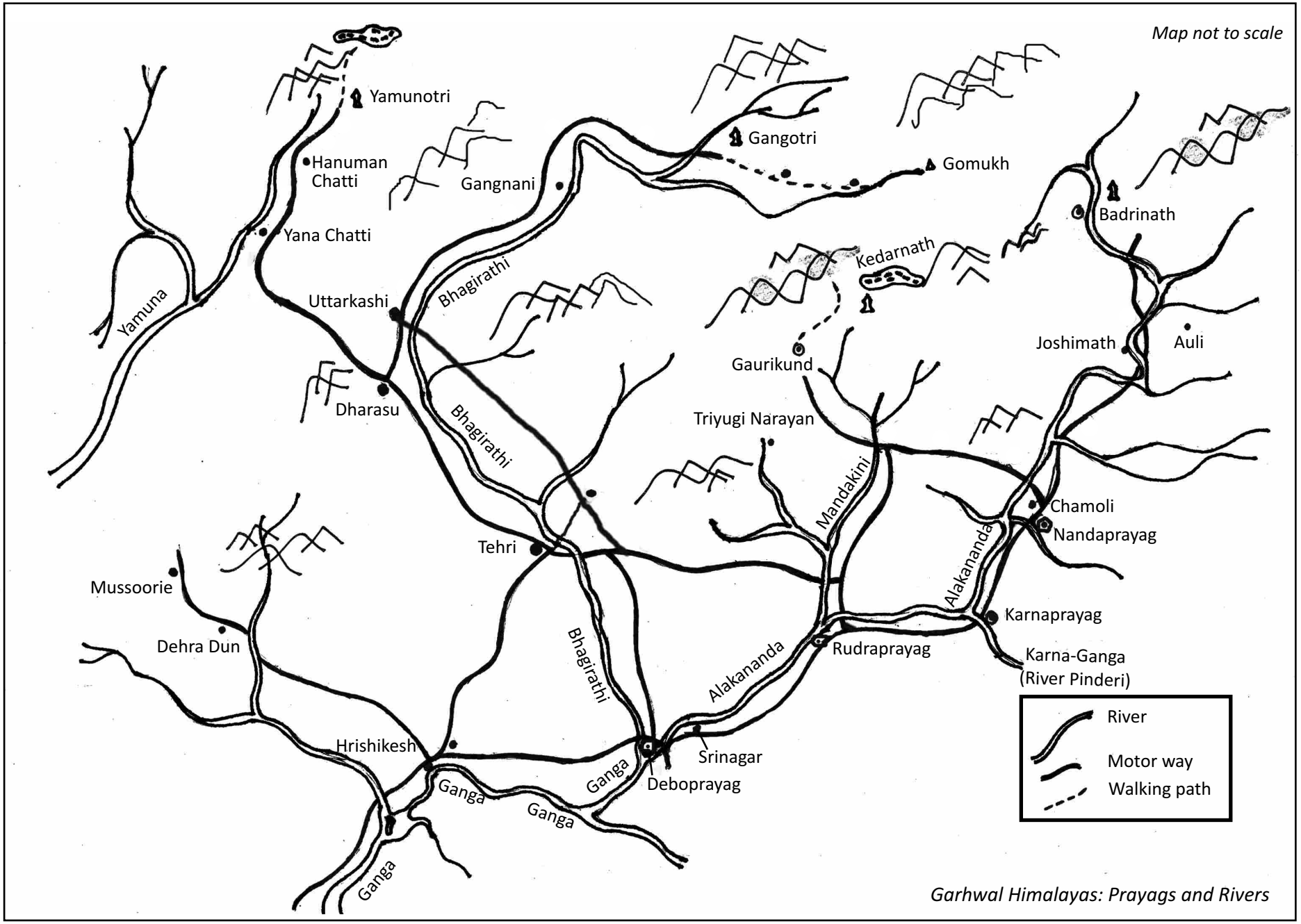


Peninsular P. & O. S. N. Co.
Swami Vivekananda sailed to the West on 31 May 1893 for attending the Parliament of Religions

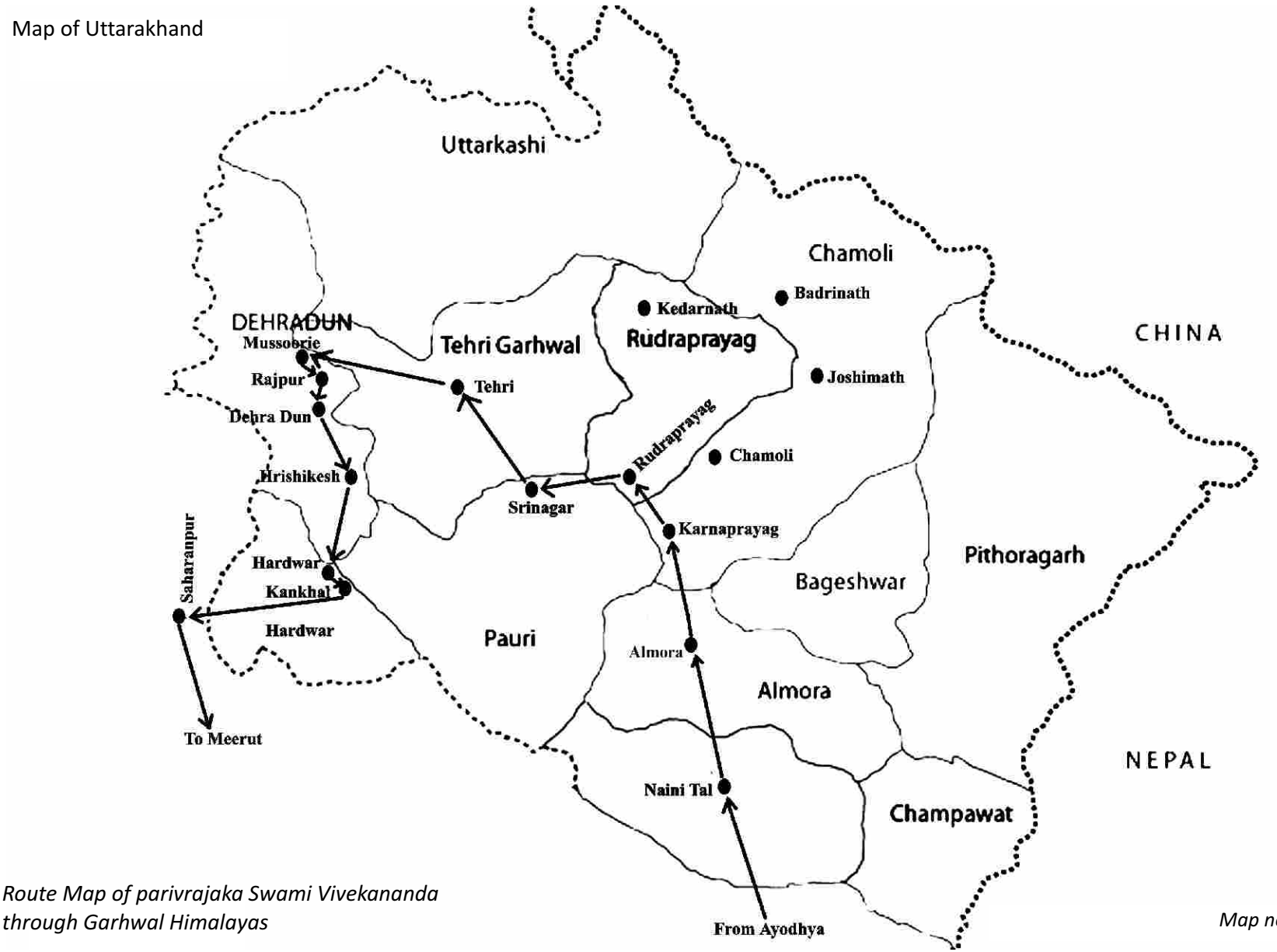
- *Places visited by Swami Vivekananda during his parivrajaka life*



Route Map of parivrajaka Swami Vivekananda through Bengal Presidency and North-West Provinces


Map not to scale
Yamunotri
Hanuman Chatti
Gangnani
Yana Chatti
Gangotri
Gomukh
Badrinath
Kedarnath
Yamuna
Uttarkashi
Bhagirathi
Joshimath
Auli
Gaurikund
Dharasu
Bhagirathi
Triyugi Narayan
Mandakini
Chamoli
Nandaprayag
Tehri
Alakananda
Mussoorie
Karnaprayag
Dehra Dun
Bhagirathi
Alakananda
Rudraprayag
Karna-Ganga
(River Pinderi)
Hrishikesh
Srinagar
Ganga
Deboprayag
Ganga
Ganga
Ganga
River
Motor way
Walking path
Garhwal Himalayas: Prayags and Rivers

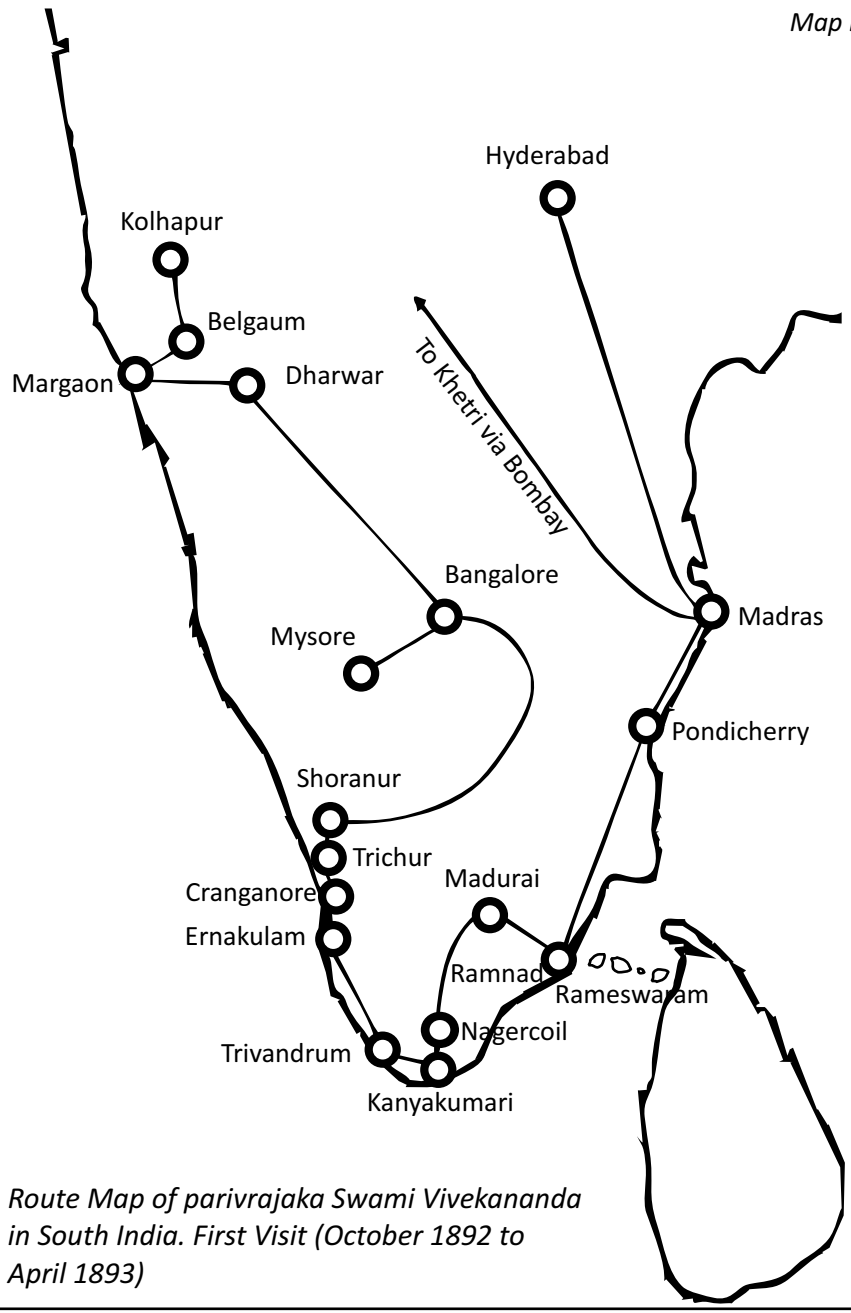
Map of Uttarakhand



Route Map of parivrajaka Swami Vivekananda through Garhwal Himalayas

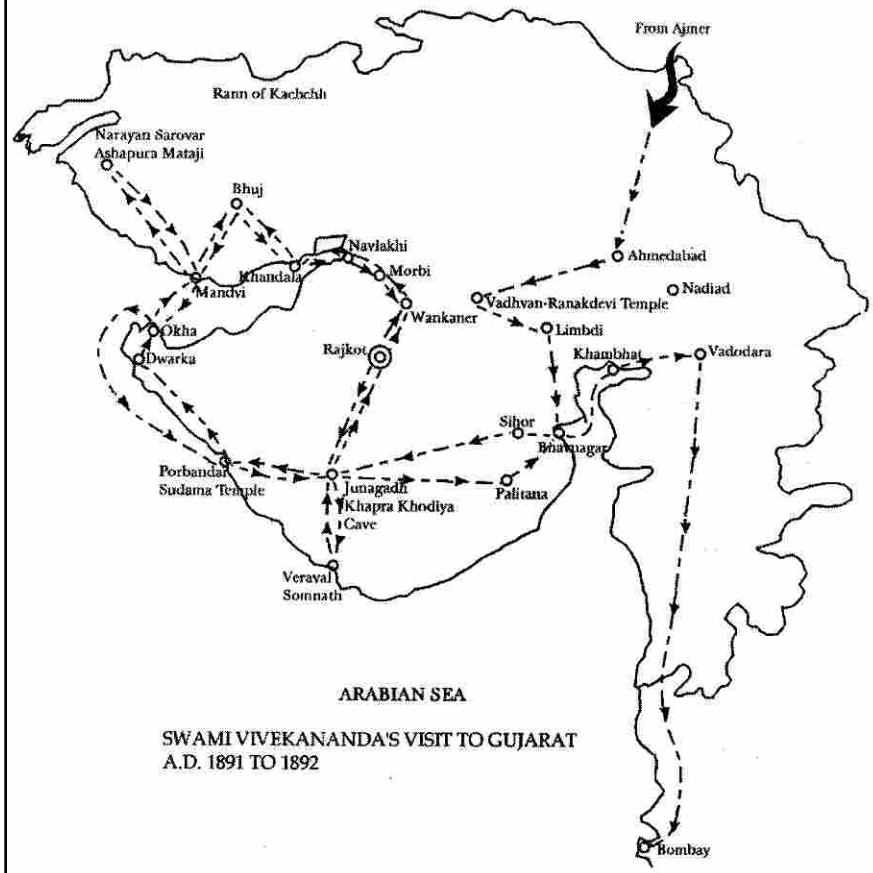
Map not to scale

Map not to scale



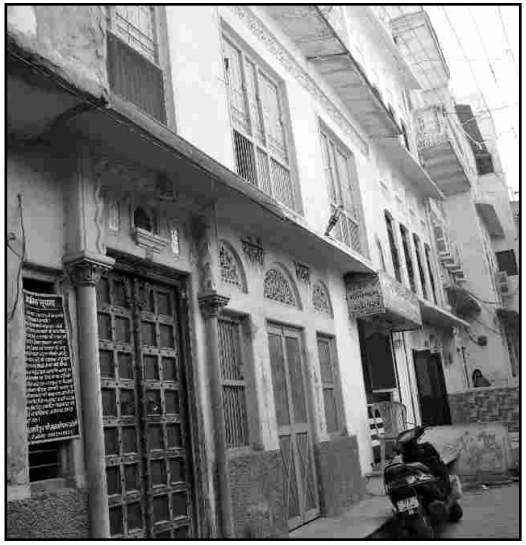
Route Map of parivrajaka Swami Vivekananda in South India. First Visit (October 1892 to April 1893)

Map not to scale

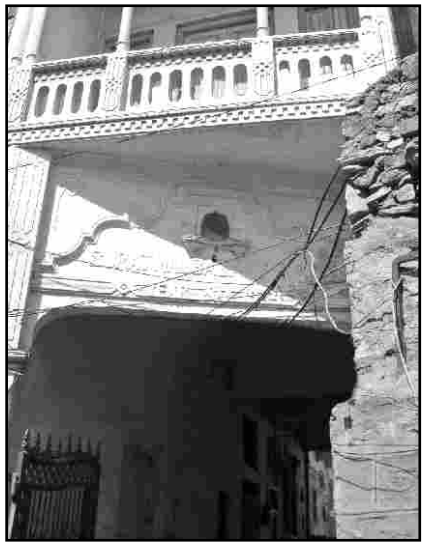


Route Map of parivrajaka Swami Vivekananda through Gujarat

Swamiji's stay in Ajmer, April 1891 (Text in Appendix)



Present entrance of the house facing Bakshiji ki Kothi, Ajmer



Previous entrance of the house in 'Ghoshi-Mahalla'

Present owner and Pradip Dey Biswas in front of the surviving room No.1 of the house in 'Ghoshi-Mahalla'

Surviving room No. 2

On the day of foundation stone laid for Bengali (Hindu) Dharmshala. (A) Amarnath Chatterjee & (B) KC Dey Biswas

Nilmani and Sarala Devi (Son & Daughter in law of Modan Gopal Dey Biswas)

Acknowledgement of Photographs and Route-Maps

Acknowledgements are made with gratitude to the following for borrowing the photographs as indicated. The number refers to the page, the letter a, b, c, d etc. indicate position from left to right, top to bottom.

1. Advaita Ashrama, Kolkata.
   – 189 b – d, 200 d, 191 a & e, 194 a & e, 200 e & f, 201 f, 207 d & e, 208 c, 209 a – f, 211, 212.
2. Atmadipananda Swami, the Secretary, Ramakrishna Mission Vivekananda Memorial, Porbandar, Gujarat.
   – Cover page (Front).
3. Atmanisthananda Swami, the Secretary, Ramakrishna Mission Vivekananda Smriti-Mandir, Khetri, Rajasthan.
   – 197 c.
4. Atmashraddhananda Swami, Editor, Vedanta Kesari, Sri Ramakrishna Math, Mylapore, Chennai.
   –194 g, 195 a, 204 d – f, 205 a – f, 206 a – c & e & f.
5. Bhaita Samabaya Krishi Unnayan Samity Limited, Vill. & P.O. Bhaita Dist, Burdwan. – 204 c.
6. Chowdhury Monali, USA. – 213.
7. Das Jnanendramohan, Banger Bahire Bangali (North India), Published by Sri Anathnath Mukhapadhyay, 50 Baghbazar Street, Kolkata, 1322 (B.S.).
   – 190 c, 193 d, 195 b, 196 b.
8. Goswami Pranab, Calcutta. – 194 f.
9. Narasimhananda Swami, Editor, Prabuddha Bharata, Advaita Ashrama. – 199 f, 203 b & c & e.
10. Nikhileswarananda Swami: Vivekananda in Gujarat, Advaita Ashrama, Kolkata. – 201 a & c & e, 202 a & e.
11. Pandey Sengupta Suchismita, Dehra Dun.
    – 191 b & d & f, 192 e & f, 193 b.
12. Prabasi, Bengali monthly journal, Bhadra, 1329, Vol.22, Part I, P.664. – 202 g.
13. Prabhananda Swami : Saradananda Charit, Udbodhan Karyalaya, Kolkata. – 194 c.
14. Purnatmananda Swami: Biswapathik Vivekananda, Udbodhan Karyalaya, Kolkata. – 193 e & f.
15. Ramakrishna Kutir, Almora. – 191c.
16. Ramakrishna Math, Bangalore – 190e, 193c, 194d, 196d.
17. Sharma, Benishankar, Swami Vivekananda: A forgotten Chapter of His Life. – 197 b & d & e.
18. Sharma, Pt. Jhabarmal: Rajasthan Mein Swami Vivekananda. – 195 c & e, 196 a & e & f, 197 f, 198 a.

19. Souvenir 2008, Swami Vivekananda at Vadodara, Ramakrishna Mission Vivekananda Memorial, Vadodara. – 198 b, 199 a – e, 200 a – d, 201 b & d, 202 b – d, 203 d, 215 b.
20. Sri Rajaram Mohan Gupta, grand-son of Govinda Sahay, Vivekananda Chak, Alwar. (Photograph taken by the researcher) – 195 d.
21. Sri Ramakrishna Math, Mylapore, Chennai. – 207 b, 208 a & b & d – g.
22. Travel Corporation (India) Ltd. – 214.
23. Vedanta Kesari, October 1992, Editorial. – 215 a.
24. Vedanta Society of Northern California, U.S.A. – 194 b.
25. Vedanta Society of St. Louis, U.S.A. – 193 a, 207 c.
26. Videhatmananda Swami, former-Editor, Vivek Jyoti, Hindi monthly journal of the Ramakrishna Order, Ramakrishna Mission Vivekananda Ashrama, Raipur, Chhattisgarh. – 198 c – f.

♦♦♦

Websites Used for Photographs: All accessed from October 2014 to January 2015

1. http://www.oldindianphotos.in/2010/12/old-court-house-street-calcutta-kolkata.html – 189 a
2. http://ogimages.bl.uk/images/019/019WDZ000002092U00000000%5BSVC2%5D.jpg –189 e
Old Bhagalpur
3. http://www.businessbihar.com/biz/religion/hindu/maharshi-mehi-ashram-kuppaghat_i43 – 189 f
4. http://tourmet.com/wp-content/uploads/2014/08/Old-image-Baidyanath-Dham-Deoghar.jpg – 190 a
5. http://www.oldindianphotos.in/2012/03/view-of-dashashwamedh-ghat-varanasi.html – 190 b
6. http://en.wikipedia.org/wiki/Ayodhya-Ram Paidighat on Sarayu River. – 190 f
7. http://uttarkhand.blogspot.in/2007/09/pictures-of-our-visit.html – 192 a
8. http://www.team-bhp.com/forum/travelogues/90952-devbhoomi-garhwal-rudraprayag-chopta-tungnath-chandrashila-trek.html – 192 b

9. http://www.indovacations.net/english/Alakanda-River.htm – 192 c
10. http://www.bharatonline.com/uttarakhand/tehri-garhwal/index.html – 192 d
11. http://www.columbia.edu/itc/mealac/pritchett/00routesdata/1700_1799/jaipur/jaipurcity/photo1890.jpg –195 f
12. http://tourmet.com/nakki-lake-mount-abu/ – 196 c
13. http://lafayette.org.uk/dream/1245b.jpg – 197 a
14. http://savebombay.wordpress.com–Bombay 1880 – 203 a
15. http://tourmet.com/kanheri-caves/ – 203 f
16. https://en.wikipedia.org/wiki/Bal_Gangadhar_Tilak – 204 a
17. www.kolhapurtourism.org/kolhapur-mahalaxmi-temple.php – 204 b
18. http://en.wikipedia.org/wiki/Sadvidya_Pathashala – 206 g
19. http://nsskannurunion.com/contact/ – 207 a
20. http://en.wikipedia.org/wiki/Ramnad_estate#mediaviewer/File:Bhaskara_Sethupathy_of_Ramnad.jpg – 207 f
21. http://stampboards.net/viewtopic.php?f=17&t=1378&start=500 – 210

British Post issued in 1974 a set of 4 stamps for Centenary of Universal Postal Union (1874 - 1974). One of the stamps shows P & O Mail steamer 'Peninsular' which can be seen on this M.C. which is a F.D.I with date 12 JUN 1974.

♦♦♦

Websites Used for Text and List of Abbreviations

Websites used in the Chronological Text to corroborate the events or dates are given separately on year basis.

Websites used for year 1890:

1. http://en.wikipedia.org/wiki/Kuppaghat. (accessed on October 2012)
2) www.m.mobilepanchang.com/calenders/Hindu Calender.html
3) www.prokerala.com/Hinducalender
4) http://www.drikpanchang.com (Navaratri 1890)
5) www.world-timetable.com
6) http://www.itcsra.org/aspfiles/personwindow.asp?personid=66 1)
(Search: Ramkrishna Bua Vaze) (accessed on November 2012)
7) http://www.pallab.com/services/bangladateconverter.aspx: Online Bangla Date converter
8) www.distance between.com
9) http://www.bharatonline.com/uttarakhand (accessed on November 2012)
10) http://en.wikipedia.org/wiki/Jaunsar-Bawar (accessed on November 2013)

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Websites used for year 1891:

1) http://en.wikipedia.org/wiki/Bombay,_Baroda_and_Central_India_Railway (accessed on March 2013)
2) www.gujaratspider.com/ resources/2988-History-Gujarat (accessed on March 2013)
3) https://en.wikipedia.org/wiki/Govardhan_hill (accessed on July 2014)
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Websites used for year 1892:

1) https://en.wikipedia.org/wiki/Takhtsinhji (accessed on March 2013)
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3) http://www.discoveredindia.com/gujarat/attractions/mosques/angar-pir.htm (accessed on November 2013)
4) http://en.wikipedia.org/wiki/Kanheri_Caves (accessed on November 2013)
5) http://www.katharine-in-india.katharinewebster.com/shahu-and-the-shankaracharya/ (accessed on November 2013)

6) http://www.pantmaharaj.org/ (accessed on November 2013)
7) http://en.wikipedia.org/wiki/Margao (accessed on December 2013)
8) http://en.wikipedia.org/wiki/Vengurla (accessed on November 2013)
9) http://en.wikipedia.org/wiki/Vadakkunnathan_Temple (accessed on March 2014)
10) http://en.wikipedia.org/wiki/Kodungalloor (accessed on March 2014)
11) http://www.thehindu.com/todays-paper/tp-national/tp-karnataka/viveka-smaraka-inaugurated-at-renovated-niranjan-math/article3343818.ece

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Websites used for year 1893:

1) https://en.wikipedia.org/wiki/Abu-Road (accessed on December 2013)
2) www.wikipedia.org/wiki/Rewari_railway_station # bigining (accessed on July 2014)
3) www.google.co.in

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List of Abbreviation: used in the Chronological Text

DT – Date
MO – Month
CO – Country
Ind – India
W.B – West Bengal
U.P – Uttar Pradesh
M.P – Madhya Pradesh
(*) – Probable Period
WR – Waqyat Register
R & R – Recollections and Reminiscence

Day:

Mon – Monday
Tue – Tuesday
Wed – Wednesday
Thu – Thursday
Fri – Friday
Sat – Saturday
Sun – Sunday

Month:

Jan – January
Feb – February
Mar – March
Apr – April
May – May
Jun – June
Jul – July
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Dec – December

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APPENDIX

E.N.91.6(a) [Text page: 21 April]

Parivrajaka Swami Vivekananda's stay at Ajmer, Rajputana, during April 1891 (New Report).

This is a research work in continuation of the Chronological Accounts of the Events in the Parivrajaka Life of Swami Vivekananda in the Centre for Indological Studies and Research, Ramakrishna Mission Institute of Culture, Golpark, Kolkata in April 2016. Researcher: Dr Shyamali Chowdhury.

Swami Vivekananda in his parivrajaka life came to Ajmer more than once. After leaving Alwar on 28 March 1891, he came to Jaipur during early April and stayed there for around two weeks and then went to Ajmer. From Ajmer on 14 April, he wrote a letter to his Alwar-disciple Govinda Sahay. This time, he stayed in Ajmer for about two weeks. He visited the places of interest and reached Mount Abu on 28/29 April 1891.[1]

No information is available till date about the place of Swamiji's stay at Ajmer during this visit in April 1891. It could be that this time, Swamiji lived in Madan Gopal Dey Biswas's house at 'Ghoshi Mahalla' in Ajmer for a few days. This information of Swamiji's stay in Ajmer was brought to notice of the CISR, RMIC, Golpark by Mr Nishith Dey Biswas, descendant (great grand-son) of Madan Gopal Dey Biswas in March 2016. The present researcher visited Ajmer with Mr Nishith Dey Biswas for documentation of the said report.

By tracing the family history, it is learnt that Mr Lakshmi Narayan Dey Biswas, the grand-father of Modan Gopal Dey Biswas was transferred to Ajmer during 1818 as an employee of the British Military. He was honoured by being rewarded with Rupees one lakh from the British Military for his keen and devoted workmanship. His son Gangadhar Dey Biswas also worked in the British Military and later purchased a big plot of land with many houses (Mahalla) called 'Ghoshi-Mahalla' at Karakka Chawk, Naya Bazar area in Ajmer and lived there like a 'Zamindar'. He was a generous man who did a lot of charitable works and gave assistance to the poor.

Gangadhar's son Madan Gopal (M.G.) worked in the police department and later in the railways. He was also very much involved in social work and charity. He and his wife were spiritual minded and used to serve wandering Vaishnavs, Bauls and Sannyasees in their house. During those days pilgrims used to stop at Ajmer on their way to Holy Puskar. Every day, at lunch time Mrs Biswas used to bring Bengali pilgrims to their house for food. One day she met Swamiji, a young Bengali monk, waiting for conveyance to Puskar. She brought him with due honour to her house. While conversing, it was discovered that she was distantly related to Swamiji's pre-monastic family. Both M.G. and his

wife were attracted by the striking personality of Swamiji and on their earnest request, Swamiji stayed in their house in 'Ghoshi-Mahalla' for a few days. As usual, many people flocked around Swamiji to listen to his lucid discourses and devotional songs.

Mrs Nandita Bhargav (Chatterjee), aged 86yrs, retired Professor of History in Ajmer Government College and a staunch devotee of Sri Ramakrishna, is a resident of Ajmer since her birth. Sitting at her residence, she informed the researcher that their family used to live at the above mentioned 'Ghoshi-Mahalla' during the time when Swamiji visited Ajmer in 1891. Her uncle (elder brother of her father) Mr Amarnath Chatterjee at his young age met Swamiji at Madan Gopal Dey Biswas's house at 'Ghoshi-Mahalla'. He accompanied Swamiji on Sitar while Swamiji sang. Swamiji remembered him. After his return from America, once, on his way back from Khetri by train Swamiji passed through Ajmer station. A huge crowd of interested people along with many elites were waiting to greet Swamiji at Ajmer station. Amarnath was also waiting at a distance to have a glimpse of Swamiji. To his utter surprise, Swamiji recognized Amarnath from that distance and called him by name. Amarnath used to recollect this with a lot of emotion and tears in his eyes till the end of his life. On Swamiji's suggestion, Amarnath, after his retirement, arranged, by collecting donation from other Bengalees, to build a Bengali (Hindu) Dharamshala with the help of members of the Dey-Biswas family and others for the Bengali pilgrims, as people of other sector of India also had Dharamshalas of their own. Presently that Bengali Dharamshala at the Kacheri Road near the railway station, of which the foundation stone was laid on 6 September 1920, is still in use where celebration of annual Durga Puja is done by local Bengalees. Mrs Bhargav is a disciple of Swami Vireswarananda, the tenth president of the Ramakrishna Order and her house in Ajmer was visited by many monks of the Order at different times. The information of Swamiji's stay in Ajmer at Madan Gopal Dey Biswas's house at 'Ghoshi Mahalla', written by Mrs Bhargav came out in a Hindi monthly journal 'Vivek- Shikha' in March 1991 issue. Swami Videhatmananda of Raipur Ramakrishna Mission, Chhattisgarh mentioned about this incident in 'Vivek-Jyoti', a Hindi monthly of the Order. [2] But, nobody had the opportunity to visit the said house at 'Ghoshi-Mahalla'.

Madan Gopal had three sons Nilmani, Krishna Chandra and Bipinbihari and all worked in BB&CI Railways. Nilmani Dey Biswas who was born in 1870 was the treasurer of Rajputana Malwa Railway Co-operative Society at that time (Banger Bahire Bangali, North India, published by Sri Anathnath Mukhopadhyay, Kolkata, 1322 B.S. p. 497).

Santosh Dey Biswas, the younger son of Nilmani Dey Biswas and Sarala Devi, was a freedom-fighter and practised law in Ajmer for sixty years. He heard the news of Swami Vivekananda's living in their house from his father and grandparents. But because of their ignorance about the activities of the Ramakrishna Mission and lack of direct proof, they hardly brought it to the notice of Ramakrishna Mission Head-quarters. His wife Pratima Devi, married in 1936, is still active at the age of ninety-six with a good memory and narrated to the researcher the history of

Bengali Dharamshala in Ajmer. Their family lived in the house of 'Ghoshi-Mahalla' till 1944 and after that, the property was transferred to Surajmal Basantilal. Oswal Jain School, Ajmer was established in 1899 by the Government of Ajmer just by the side of their property in 'Ghoshi-Mahalla'. Ananda Kumar Sharma, the present principal of the Oswal Jain Higher-Secondary School who had joined three months back informed that the principals have their routine transfer every three years and also that he is not aware of any such incident. None of the present employees have any knowledge about Swami Vivekananda's stay in that area during 1891. Ramgopal Sonny purchased the property on 1980. The present owner of the said house in 'Ghoshi-Mahalla' is Mahesh Chandra Iuysh Kumar Sonny, son of Ramgopal Sonny. Presently they run a Jewelery shop named 'Sri Govindam Jewellers' at that place. The house had been renovated with several modifications and shifting of the main entrance to the opposite side. Only two rooms escaped from rebuilding and still exist in their original pattern. The present researcher visited that particular house at 'Ghoshi- Mahalla' with Mr Pradip Dey Biswas and his younger brother Mr Nisith Dey Biswas. Mr Pradip Dey Biswas, aged 79yrs is the eldest great grand-son of Madan Gopal Dey Biswas, who was born and lived till the age of eight in the said house. While visiting the house, moving through the corridors, as the party arrived at the ground floor behind the present Jewellery shop, Mr P. Dey Biswas vividly remembered the orientation of those two rooms and adjacent spaces. Everybody could see the excitement in his face as he became emotional. He started mumbling and expressed his memories about the orientation of that area and the changes made afterwards. He could recollect his childhood days and described how the space was used by them in those days. With surety he marked one room to have been used by his mother. Ramgopal Sonny, the father of the present owner agreed with Mr Pradip Dey Biswas about the said changes made by them during renovating the house. It can be taken as confirmed that before 1944, this Dey Biswas family and their ancestor Modan Gopal Dey Biswas lived in this house only. And it also proves the authenticity of the place of Swamiji's stay in 'Ghoshi-Mahalla' described and published by Mrs Nandita Bhargav.

Circumstantial evidence helps us to say that Swami Vivekananda had stayed in this house during his wandering days in 1891, and any room of this house must have been sanctified by Swamiji's stay.

A narration by Mr Nishith Dey Biswas, another great grand-son of Madan Gopal Dey Biswas, which he heard from his father and grandparents is as follows: while staying in their house Swamiji visited the Holy Puskar and Madan Gopal requested him (Naren-babaji as they called) not to take dip in Puskar lake as it was inhabited by crocodiles. After returning, the person who accompanied Swamiji to Puskar informed that Swamiji took three dips in Puskar Lake and he touched the bottom-soil of the lake. After the Dargah of Mainuddin Chisti, Swamiji visited Adhai-Din Ka-Jhonpra, which is an example of early Indo-Islamic architecture and made some comments on education and history. He said, "Truth will definitely be revealed one day".

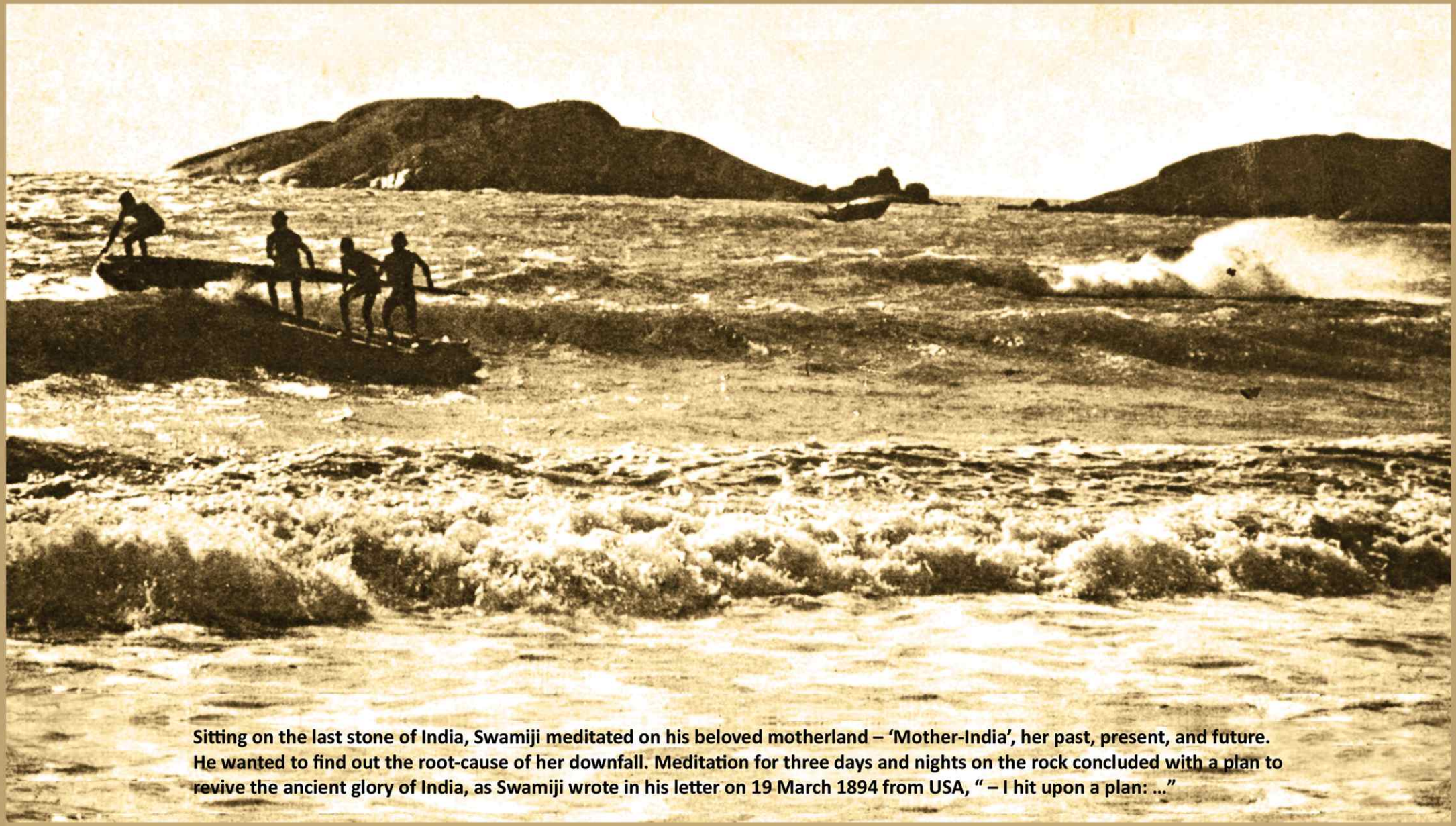
After 1944, the successors of the Madan Gopal Dey Biswas family got scattered to different places in Ajmer and a few also left Ajmer for livelihood.

An endeavour: One great great grand-daughter of Madan Gopal Dey Biswas informed that during 1983-84, while she was at Sophia School in Ajmer, two monks of Ramakrishna Mission came to their quarters in Police Line to enquire about Swami Vivekananda's stay in their house, but she being too young and as there was no adult person available at that moment, failed to provide any information.

♦♦♦

Reference:

1. Chronological Accounts of the Events in the Parivrajaka Life of Swami Vivekananda. Ramakrishna Mission Institute of Culture, Golpark, Kolkata, September 2015. P.39 & p.151.
2. Vivek-Jyoti, September 2005 pp.441-43.



Sitting on the last stone of India, Swamiji meditated on his beloved motherland – 'Mother-India', her past, present, and future. He wanted to find out the root-cause of her downfall. Meditation for three days and nights on the rock concluded with a plan to revive the ancient glory of India, as Swamiji wrote in his letter on 19 March 1894 from USA, " – I hit upon a plan: ..."

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